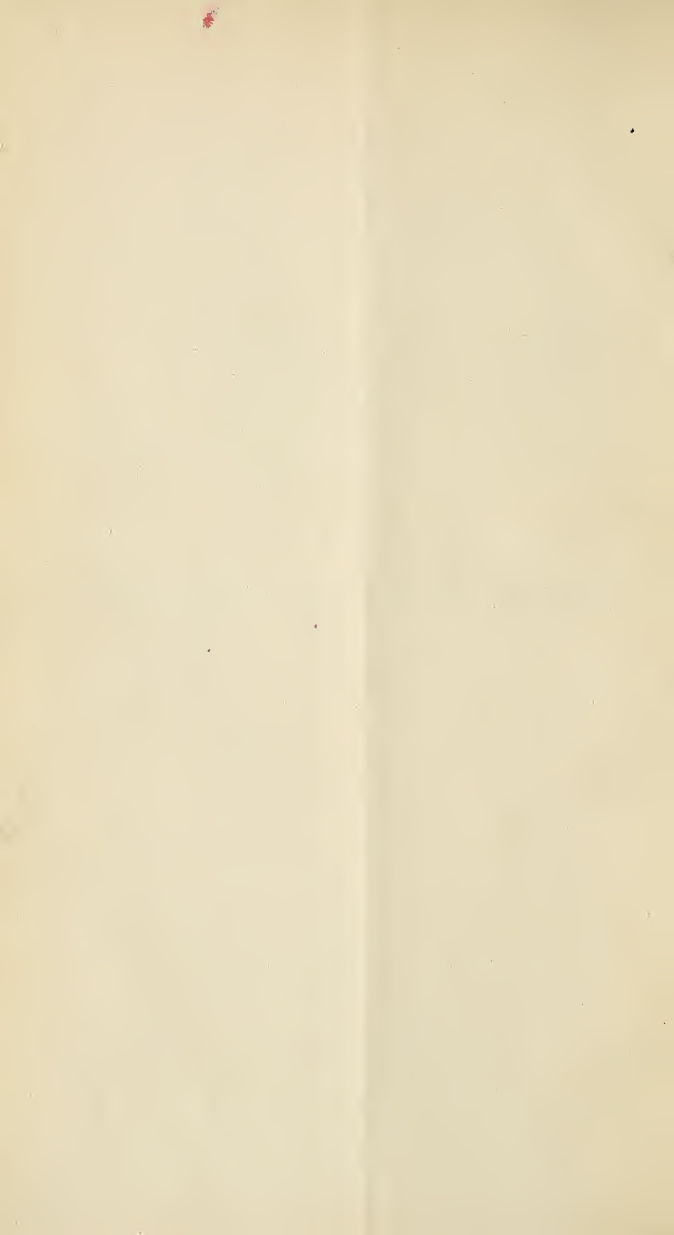


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PROCEEDINGS

OF THE

FIRST ANNUAL SESSION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

HELD AT

POUGHKEEPSIE, N. Y., JULY, 1869.



NEW-YORK:

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AMERICAN PHILOLOGICAL ASSOCIATION.

PRELIMINARY MEETING.

As the need has been felt for some years of frequent meetings among the professors, friends, and patrons of linguistic science in America, to give opportunity for mutual exchange of views, for forming more intimate personal acquaintance, and for the general promotion of philological studies, a correspondence was opened during the summer of 1868, with reference to the organization of a permanent national philological association.

This correspondence resulted in the issuing of an informal call for a preliminary meeting of the friends of philological studies who reside in New-York City and vicinity, for the purpose of discussing the desirableness and feasibility of forming such an association. This preliminary meeting was held on November 13th, 1868, in the chapel of the University of New-York. Over fifty of the prominent linguists, educators, and literary gentlemen of New-York and the adjacent cities were present. Rev. Dr. Ferris, President of the New-York University, was elected President, and Professor Harkness, of Brown University, was elected Secretary. Dr. Ferris, upon taking the chair, welcomed the members of the meeting to the university, and expressed his strongest sympathy with the purpose for which the meeting was convened. He then called upon Professor Comfort to state more at length the objects of the meeting.

“Professor Comfort commenced his remarks by alluding to the important results which are accomplished in Europe, in every branch of learning, by the many societies and associations of both local and national character, which have now been formed in almost every European nation. He spoke especially of the many societies for the promotion of linguistic studies, specific and general, local and national, which exist in the different cities and states of Germany, and of the important influence these societies have exercised in making Germany the home and centre of modern philology.

“From the uniform tenor of the correspondence which had been conducted, he believed there exists a very general desire to have an association formed in America, which shall give opportunity and occasion for those interested in

philological studies and investigations to meet together at stated periods. Of all the European societies, the '*Sammlung der deutschen Philologen und Schulmänner*' seems, more nearly than any other, to offer a model for us to follow. This association was organized in the year 1837, upon the occasion of the celebration of the hundredth anniversary of the University of Göttingen. It holds yearly sessions during the long summer vacation of the educational year, and is attended by several hundred of the professors of language and philology in the universities and gymnasiums of Germany and Switzerland. The papers that have been read at the sessions, and published in the journals of this association have contributed greatly to the promotion of philological science, and the discussions upon linguistic pedagogy have exercised a great influence in elevating in Germany gymnasial and university instruction in the ancient and modern languages and literatures to their present high standard. In France, a somewhat similar society, but confined to one single department of philology, the '*Association pour l'Encouragement des Études Grecques*,' though founded but two years ago, gives good promise, both from the large number of distinguished classical scholars who form its membership, and from the high order of its publications, of exercising a powerful influence upon classical education in that country.

"In our own country, a similar work has been accomplished in some other branches of learning by the *American Association for the Advancement of Science*, which has devoted its labors to the promotion of the natural sciences and mathematics.

"What seems to be adapted to the present wants of America in regard to philological science, is an association which shall be open for membership to all professors of language of respectable standing in our colleges, universities, theological seminaries, and other schools of high education, and to others interested in the promotion of philological studies; which shall hold its sessions annually during the long summer vacation, so that all may be in attendance without being forced to leave the duties of their chairs; and which shall hold its sessions in such different cities in different parts of the country as may, from time to time, be found convenient.

"The association should embrace in its scope the whole field of philological investigation and instruction. This would necessitate eventually the separation of the work into a number of sections, of which the following might serve as a schedule:

- "1. The science of language, and history of philology.
- "2. Oriental languages and literatures.
- "3. Classical (Latin and Greek) languages and literatures.
- "4. Modern European languages and literatures.
- "5. English language and literature.
- "6. American aboriginal languages.
- "7. Linguistic pedagogy.

"At first, in all probability, one general session would suffice for all the work that would come before the association. The division into sections would take place as the extension of the work of the association may from time to time demand. So broad is the domain of philology that in America, as in Europe, the general association would never remove the necessity, nor could it accomplish the work, of local and specific societies. Indeed, the

American Oriental Society has already by its proceedings and publications gained an honorable reputation in Europe as well as in America. It would be desirable, if possible, to have the first regular session of the association during the coming summer.

“ Professor Comfort closed by reading some of the letters which had been sent by persons who could not be present at the meeting, as Dr. Barnard, Professor of Columbia College; Dr. Cattell, President of Lafayette College; Professor De Vere, of the University of Virginia; Professor Evans, of the University of Michigan; Prof. Tyler, of Amherst College; Rev. Dr. Peabody, of Harvard College; Prof. Thatcher, of Yale College, and others, in all of which letters was expressed a strong approval of the project to found a national philological association, and a confidence in its success if conducted with wisdom and energy.”

A general discussion followed, in which Rev. Dr. Crosby, of New-York; Professor Whitney, of Yale College; Hon. J. H. Trumbull, of Hartford; Dr. J. Hart, of Trenton; Rev. Dr. Prime, of New-York; Rev. Dr. Brown, of New-York, and others took part.

Upon the motion of Rev. Dr. Crosby, it was resolved that Professor Comfort be appointed chairman of a committee of arrangements, with authority to add such persons to the committee as he might think advisable, for the purpose of making the necessary preparations and arrangements for holding the first annual meeting of a philological association during the summer of 1869.

The meeting then adjourned.

CONVENTION OF AMERICAN PHILOLOGISTS.

POUGHKEEPSIE, N. Y., July 27, 1869.

THE convention met in the Mill street Congregational church, at three P.M., and was called to order by Professor Comfort. Professor J. R. Boise, of Chicago University, was elected Temporary Chairman, and Prof. Silber, of the College of New-York, was elected Temporary Secretary.

Hon. J. H. Trumbull, of Hartford, Ct.; Professor L. Kistler, of the North-Western University, Evanston, Ill.; and Professor A. H. Mixer, of Rochester University, Rochester, N. Y., were appointed a committee to nominate the permanent officers of the convention, and also to nominate a business committee.

When the committee had retired for deliberation, Professor Comfort was called upon to make some remarks concerning the organization and workings of philological societies in Europe, and especially in Germany.

Rev. Dr. Crosby was requested to read a paper which was sent by Professor Joseph Henry, Secretary of the Smithsonian Institution, upon "The Operations of the Smithsonian Institution in regard to Philology," of which the following is an abstract :

"About one fourth of the publications of the Institution have been with reference to ethnology. In the department of ethnology which relates to language, the Institution has published a dictionary and grammar of the Dakota or Sioux language, and a dictionary and grammar of the Yoruba, one of the languages of Western Africa.

"The Institution has also published: (1) A History of the Archæology of the United States, containing a digest of what had been done previous to 1854, relative to the Philology of North-America; (2) Instructions relative to Ethnology and Philology of America; (3) Vocabularies and dialects of different Indian languages and dialects; (4) Library of American Linguistics; (5) Grammars, vocabularies, and phrase-books of languages in New-Mexico; (6) the Institution is proposing to publish a dictionary of the Nisqually language of Washington Territory."

President Samson, of Columbian College, Washington, followed in some happy remarks, in which he characterized the paper as an olive branch held out by Professor Henry from natural science to language.

The committee upon nominations reported for the business committee Professor George F. Comfort, of Alleghany College, Pa., Rev. Howard Crosby, D.D., of New-York, and Professor Oscar Howes, of Shurtleff College, Illinois.

During the retirement of the business committee, an interesting but informal discussion was carried on with reference to many philological questions, especially with reference to the pronunciation of certain common and proper names in the English, French, and German languages.

Upon the recommendation of the business committee, the convention adjourned, to meet at eight o'clock in the evening.

EVENING SESSION, JULY 27.

The committee upon business reported, as the order of sessions of the convention, that there will be three sessions daily: from 9 A.M. to 12.30 P.M.; from 3 to 6 P.M.; and from 8 to 9.30 P.M.

The report of the committee upon permanent officers for the convention, which was read, accepted, and adopted, presented the following officers:

President, Professor William D. Whitney, of Yale College.

Vice-Presidents, Professor A. Harkness, of Brown University, and Dr. B. W. Dwight, of Clinton, N. Y.

Secretary, Professor George F. Comfort, of Alleghany College.

Prof. W. B. Silber, of New-York College, was appointed Assistant Secretary.

As the chairman of the local committee, C. J. Buckingham, Esq., was unable through temporary illness to be present, his address, welcoming the convention to the hospitalities of the city of Poughkeepsie, was read by Benjamin J. Lossing, Esq., the historian. Mr. Buckingham spoke of Poughkeepsie, with its more than two thousand students from abroad in its various institutions of learning, as the Athens of the Hudson. He assured the members that the citizens of Poughkeepsie would spare no pains to make the session of the convention in the city agreeable and pleasant. Poughkeepsie will feel itself honored in receiving as guests so many of the distinguished philologists of America. We are glad also to see in your number representatives from other countries, as Germany, Russia, France, and also Americans, whose labors in investigating the languages of the Indians have been an honor to our country. Mr. Lossing added some interesting re-

marks with reference to the historical associations connected with Poughkeepsie and vicinity.

Professor Whitney, the President of the convention, replied to the address of Mr. Buckingham, acknowledging the kindness with which the convention had been welcomed, congratulating it upon the happy circumstances amid which it had assembled, and expressing the hope that its sessions and transactions would result in advantage to the interests of sound learning and education.

Short speeches were then made by a number of the members of the convention.

Dr. S. H. Taylor, of Andover, Mass., spoke of the desire he had felt for many years of conventions and associations among the teachers of linguistic science. He gave an account of some meetings which have been held by the professors of language in Massachusetts, and closed by expressing his great gratification at now seeing face to face so many professors of national reputation whom he had never before had an opportunity of meeting, adding the hope that this would be the first of a regular series of annual meetings, and that the influence of these meetings might extend to all the schools in which language is taught.

Honorable E. G. Squier, of New-York, gave an interesting sketch of the character, grammatical structure, and richness in vocabulary of the language of the ancient Incas in Peru.

Mr. P. C. Bliss, late of the American Embassy to Paraguay, gave an account of the Indian languages in Paraguay, and the northern part of the Argentine Confederation.

Mr. B. J. Lossing spoke upon the variety in the ways of spelling and pronouncing the name of Poughkeepsie, and upon which of these is correct.

Speeches were also made by Rev. C. H. Brigham, of Ann Arbor, Mich., Professor J. R. Boise, of Chicago University, Professor L. Kistler, of the North-Western University, Dr. H. von Holst, of Heidelberg, Germany, and Dr. Crosby, of New-York.

Letters were read from Dr. Tayler Lewis, of Union College; Dr. W. S. Tyler, of Amherst College; Hon. Charles Sumner, of U. S. Senate; Gen. Garfield, M.C.; Col. W. T. Higginson, of Newport, R. I.; Rev. Dr. E. O. Haven, of Michigan University, and others, expressing regret at not being able to be present, and a desire to coöperate in the promotion of the objects of a philological association, should one be formed.

Upon motion of Rev. Mr. Wheeler, of Poughkeepsie, resolutions

were passed of condolence with Professor S. F. B. Morse, of this city, who was prevented by a severe and serious accident from attending the sessions of the convention, 'as had been his intention and desire.

MORNING SESSION, WEDNESDAY, JULY 28.

Professor C. M. Mead, of Andover Theological Seminary, was appointed additional secretary.

Upon the motion of Professor Comfort, a committee, consisting of Hon. J. H. Trumbull, Rev. Dr. Crosby, and Professor Hadley, was appointed to prepare a plan for organization of a permanent society.

The business committee announced that the morning session of the day would be devoted to subjects connected with instruction in the ancient classical languages, and the afternoon session to the modern languages.

The first paper of the morning was read by Professor J. B. Feuling, of the University of Wisconsin. It treated of "The Best Method of Pronouncing the Latin and Greek Languages."

"Professor Feuling considered the main point in pronouncing Latin and Greek to be the quality of the vowels, whether they are long or short. The methods in use in different countries differ; and especially, so various are the methods followed in America, that it will be difficult to establish any arbitrary rules. In addition to the so-called English and continental methods, he spoke of another which might be termed the American method, being a mixture of elements taken from both of the others. He urged the continental method as the least open to objection. He advocated also very strongly the observance of the written accent in pronouncing Greek, and that the quantity of the vowel should be observed in both Latin and Greek."

Professor S. S. Haldemann, of St. John's College, Maryland, followed with an essay upon the same subject.

"He agreed with many of the views presented by Professor Feuling. Under the influence of the increased facilities for travel, modern opinion favors the pronouncing of proper names of persons and places in accordance with the rules of the language to which the names belong to an extent which would have been considered some years ago to smack of affectation. We are thus becoming acquainted with various ways of pronouncing the same letter, and it will not seem so strange and unnatural as formerly to adopt another than English mode of pronouncing the vowels in Latin and Greek. He criticised at great length the ordinary method of explaining long and short vowels, as the terms are used by English grammarians, showing that the terms *open*

and *closed* should frequently be used where now *long* and *short* are employed, and that the length of a vowel should refer only to the duration of the sound. He illustrated the distinction between these terms by many examples drawn from the English, French, German, Latin, and Greek languages. He insisted upon giving distinct vowel sounds to both vowels in diphthongs, in the Latin and Greek languages. He objected to the claim which is made by many of the advocates of the continental system of pronunciation, that this system contains the original vowel sounds of those languages. The most important advantage which would come from adopting that system would be that it would secure uniformity in the different schools of the country."

Professor Whitney then read a paper which had been prepared by Charles Astor Bristed, upon the same subject.

"Mr. Bristed treated at length of the pronunciation of certain vowels. He was persuaded that, as it is now impossible to ascertain the original pronunciation of Latin and Greek vowels, it will be useless and unimportant to attempt to establish any uniform method. He criticised the neglect of the study of prosody, which is so general in American schools and colleges. The written accent he regarded as having no binding force upon pronunciation, and as never having had any such significance."

After reading the paper, Professor Whitney remarked that it would without doubt be much more imperative to adopt a uniform system, if we could be sure that we understood the sounds of the Greek and Latin languages, so that a Greek or Roman could understand us when reading or speaking either of those languages. But, upon the other hand, students and professors will the more willingly yield any system which they may have been following, in order to secure uniformity, from the fact that all the systems are in reality arbitrary. He objected to Mr. Bristed's views about Greek accent, believing that it should be observed in pronunciation. He held it also to be very important to give the proper quantity to the vowels.

Dr. A. N. Arnold, of Madison University, Hamilton, N. Y., read a translation of a treatise by Mr. Rangabè, the late representative of the Greek government to the United States, upon the pronunciation of classical Greek, and treating especially upon the conflict of prosody and accent.

"Dr. Arnold then made an earnest argument in favor of pronouncing classical Greek in the same way as modern Greek is pronounced. He argued that, as the Greek has never ceased to be a living language, there is every probability that the pronunciation of the vowels in modern Greek is much nearer that in classical Greek than any other system we can adopt. Again, many educated Americans are constantly visiting Greece, and many Greek

merchants are establishing themselves in our chief commercial cities. Thus it is becoming more and more easy for the modern Greek pronunciation to become diffused through America. He alluded to the fact that Mr. Rangabè attended the commencement of an American college, where speeches were made in English, French, German, Latin, and Greek, all of which speeches Mr. Rangabè could understand, except the one in Greek."

Dr. Crosby opposed the views advanced by Dr. Arnold, on the ground that it is impossible to read ancient Greek rhythmically by the system of modern Greek pronunciation.

Professor Feuling remarked that the Greek professors at Athens were anxious to introduce the system which is followed in the German universities, and which is essentially the same as that which is termed in America the continental system.

Rev. H. M. Colton, of New-York, expressed the hope that some uniform system would be agreed upon, as the teachers in academies and preparatory schools felt the embarrassments extremely while preparing students for different colleges, in which different systems of pronunciation are followed.

Dr. Dwight alluded to the fact that in every nation Latin is pronounced according to the system of pronunciation of its own language. He sympathized strongly, however, with the desire to have some one uniform system adopted in all the colleges and classical schools of America. He moved, therefore, that a committee of five be appointed to take the subject into consideration, and to present a report expressive of the sense of the convention.

This motion was discussed at length by Rev. Mr. Anderson, of Danbury, Ct.; Professor Mixer, of Rochester University; Messrs. Bisbee, Weston, Gallup, and Raymond, of Poughkeepsie; Professor Boise, of Chicago; Dr. Taylor, of Andover; Professor Magill, of Swathmore College. Before a vote was taken, the convention adjourned.

AFTERNOON SESSION, JULY 28.

The discussion was resumed by Rev. Dr. Brown, of New-York, President Samson, of Washington, and others. An amendment offered by Professor Harkness was adopted, authorizing the committee to defer making their report till next year. The motion to appoint the committee was then carried. The president then appointed the following persons upon the committee: Dr. Dwight, of Clinton, N. Y.; Dr. Taylor, of Andover, Mass., Pro-

fessor Feuling, of the University of Wisconsin; Dr. Arnold, of Madison University, and Professor Hadley, of Yale College.

Professor Harkness, of Brown University, then read a paper upon "The Best Method of Instruction in the Classical Languages."

"After tracing the characteristic features of the various methods in vogue of teaching the classical languages, Professor Harkness pointed out the excellences and deficiencies of many of them, and then spoke of an ideal system of instruction, of which the following are the salient points :

"The study of the classical languages should, like all other studies, be conducted in such a way as to develop the intellect of the student in the most profitable way. In America, regard must be had to the peculiar bent and habits of the American mind; hence the folly of introducing the German, or any other foreign system of studying the classics. It is impossible for a student, at the age when scholars begin the study of the classics, to learn Latin or Greek in the same way in which they learn their mother tongue. Upon the other hand, it is not wise for the student to begin by crowding the mind with all the details of grammatical rules. The knowledge of grammar and of words must progress in equal proportion. Instead of training the student to make translations, and make references mechanically to the grammatical rules, the teacher should initiate the student into the spirit and general structure of the languages, and into the principles upon which the grammatical rules are based. As to words, the student should not only learn their meanings, but also the modification of signification which the word receives in the particular passage. The former is inherent in the word; the latter depends upon the context. It is an invaluable exercise to read Latin or Greek passages through understandingly, without going through the formality of translating them. It is also useful to commit to memory choice passages from the classical authors. Composing in Latin and Greek may be useful to a certain extent; but this exercise should be regarded as a means and not as an end. In the study of the classic authors, it is doubtful whether any important change can be made to advantage in the selection of works to be read, as they now stand in the college curriculum. To study the work of an author successfully, the student must acquire a thorough knowledge of the language, geography, history, and mythology of the country. He must also have a delicate appreciation of beauty of form and expression of language. In taking up a new author, the student should acquaint himself with the chief facts connected with the life of the author, with the contemporary history of the country, and the relation of the author to this history. Much of this preparatory knowledge will necessarily have to be given by the professor in lectures. The professor can also suggest side courses of reading, as may be appropriate to the particular subject, and the attainments of the particular class of students. Attention should be specially paid to grammatical analysis, to the study of words, and to the logical scope of thought in the mind of the author. Much insight can be given into the nature of the classical languages by explaining the meaning and use of such words as have no synonyms in the English language, and by drawing the attention of the student to points of simi-

larity and difference in the grammatical structure of the ancient and the English languages. One of the most beneficial exercises in the study of the classical languages is to make elegant and precise translations into English."

Rev. H. M. Colton, of New-York, then read a paper upon the same subject.

"He spoke of the importance of clear views as to method of instruction in language in general, as to the method peculiarly applicable to the study of the classical languages, and, finally, of the discretion which every teacher must exercise with reference to the modification of his method with particular classes."

Professor E. H. Magill, of Swarthmore College, Pa., read a paper upon "The True Foundation for a Course of Linguistic Studies."

"Professor Magill argued that the first study of language should be of one's own native tongue; that the child should receive practical—not theoretical—instruction in some one modern language at as early an age as when five years old, beginning a second modern language two years later; that the formal study of language should begin at ten years of age, when the child should begin the study of Latin, commencing Greek about two years later; that the formal study of the modern languages should be commenced after the child has made some progress and proficiency in the study of the ancient languages. This he considered the most natural, practical, philosophical, and effective method of studying language."

The subject was then thrown open for general discussion.

Professor Haldeman illustrated by many striking and entertaining examples his theory of the usefulness of learning the meaning and derivation of words in the classical languages, by associating them etymologically with words in the English language.

Professor Feuling described at length the method of instruction in the classical and modern languages which is followed in the German gymnasia, and strongly recommended its adoption in the colleges and academies of America.

Professor Boise urged the importance of written exercises in the study of Latin and Greek.

After further remarks by several other members, Dr. Crosby, chairman of the committee which was appointed to draught a plan of organization for a permanent national philological society, announced that the committee was prepared to report a constitution for the society. The following is the text of the constitution, which, after a short discussion, was adopted unanimously:

CONSTITUTION
OF THE
AMERICAN PHILOLOGICAL ASSOCIATION.

ARTICLE I.—NAME AND OBJECT.

1. This society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II.—OFFICERS.

1. The officers shall be a president, two vice-presidents, a secretary and curator, and a treasurer.
2. There shall be an executive committee of ten, composed of the above officers and five other members of the association.
3. All the above officers shall be elected at the first session of each annual meeting.

ARTICLE III.—MEETINGS.

1. There shall be an annual meeting of the association in the city of New-York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the executive committee shall present an annual report of the progress of the association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the executive committee.
4. Special meetings may be held at the call of the executive committee, when and where they may decide.

ARTICLE IV.—MEMBERS.

1. Any lover of philological studies may become a member of the association by a vote of the executive committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.
2. There shall be an annual fee of five dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.
3. Any person may become a life-member of the association by the payment of fifty dollars to its treasury, and by vote of the executive committee.

ARTICLE V.—SUNDRIES.

1. All papers intended to be read before the association must be submitted to the executive committee before reading, and their decision regarding such papers shall be final.

2. Publications of the association, of whatever kind, shall be made only under the authorization of the executive committee.

ARTICLE VI.—AMENDMENTS.

Amendments to this constitution may be made by a vote of two thirds of those present at any regular meeting subsequent to that in which they have been proposed.

Upon motion, it was resolved that at twelve o'clock on Thursday, July 29th, the convention should adjourn *sine die*, and that the members should meet immediately thereafter, and form the American Philological Association.

It was voted that all members of this convention who shall subscribe their names to the above constitution, and who shall pay five dollars before twelve o'clock on Thursday, shall be *ipso facto* the founders and first members of the new association.

Professor Kistler was appointed to receive the fees of membership until a treasurer shall be elected.

EVENING SESSION, JULY 28.

Dr. Dwight, of Clinton, N. Y., read a paper upon "The Desirableness of thorough Classical Study to the Attainment of the Ends of the Higher Education."

"He stated the claims of 'The New Education,' and characterized them as assumptive. The people at large should be furnished with the best education for their circumstances. The great question is, What kind of education shall be given to the favored few, whose advantages, time, and circumstances give them the position of leaders in the intellectual movements of the world? He held that there are three kinds of training which demand our attention—the practical, scientific, and classical. The American college system is the outgrowth of our own social state, and is better adapted to our wants than any European system can be. There is a great popular demand for a modification of the college course. If the course of college study could include an additional preparatory year, and also be extended another year in the higher studies, many modifications for the better might be made. Our democratic institutions require especially a high standard of national education, or we shall degenerate as a people; and the colleges must continue in the future, as they have done in the past, to furnish the leaders in society and in the state. Two questions force themselves upon us: the true end to be sought for in the higher education, and in what way our classical institutions shall secure these ends. These ends are found in the development of intellectual power, securing the best using of this power, and the capacity of patient, persevering labor, directed to worthy objects. The culture which will produce

this discipline requires time and a varied course of training. The scientific course, Dr. Dwight held, can not produce this. On the other hand, the classical course has done so in the past, and can do so in the future. He considered scientific and elective studies useful adjuncts, but poor substitutes for classical studies."

The reading of the paper was followed by an animated discussion, in which Rev. Mr. Maury, Professor Feuling, Doctor Von Holst, Rev. Mr. Brigham, Professor Kistler, and others took part.

Doctor Crosby offered the following resolutions, which were passed:

"*Resolved*, That this convention tender its hearty thanks to the trustees of the Mill street Congregational church, of Poughkeepsie, for their generous offer of their beautiful and commodious edifice for the use of the convention; to the people of Poughkeepsie for their large-hearted hospitality; to the sexton of the church for his faithful attention and coöperation; and to the local committee, (and especially to its chairman, Mr. C. J. Buckingham,) for their elaborate and munificent preparations, which have contributed so largely to the comfort and success of the convention.

"*Resolved*, That we gratefully acknowledge the value of the labors of Professor Comfort, in initiating and maturing the design for the establishment of the Philological Association, fully aware of the perplexity and manifold details of such a work so thoroughly performed."

Professor Harkness offered a resolution, which was passed, returning the thanks of the convention to the publisher, Mr. Draper, of Andover, Mass., for his gift to each member of the convention of a copy of the *Poema Admonitorium* of Phocylides, edited by Professor Feuling; also that the thanks of the convention be tendered to Professor Feuling for dedicating the book to this convention.

MORNING SESSION, THURSDAY, JULY 29.

[As nearly all the members of the convention accepted the invitation of the trustees of Vassar College to visit that institution, the session did not commence till ten o'clock.]

Upon a motion being passed to that effect, the president appointed Doctor Raymond, Professor Harkness, and Mr. P. Bliss a committee to report upon a project with reference to philological investigation, which Mr. Leurio, the originator, had brought before the notice of the convention.

Doctor Crosby read a paper by Doctor Schliemann, of Paris, in which it was urged that at least one half of the time of the colle-

giate course should be devoted to the study of languages, and that but a single language, in addition to the student's mother tongue, should be studied at a time. Dr. Schliemann also recommended that a chair of the American Indian languages be added to the faculties of our universities.

Doctor Crosby then gave the substance of a paper sent by Rev. Mr. Burnham, of Minnesota, in which many of the common errors of grammarians and teachers of language were pointed out.

Professor Schele de Veré, of the University of Virginia, read a paper upon "The Critical Study of the English Language:"

"Professor De Vere began by speaking of classical education as the foundation of all true culture, even though it is in so many cases out of sight, like the foundations of buildings, although supporting the superstructure of later and practical culture and training. It is an oft-repeated error that we are to learn our mother tongue without effort from our parents and from those with whom we come in contact. There is then the utmost importance in educating the rising generation, who are to be the parents of the coming generation, so that they will give good models of language to their children. And in addition, we are receiving yearly half a million of people from Europe, who are but grown-up children as to their knowledge of the English language. And besides teaching our own young children, and our grown-up adopted children, we are called upon now and then to give a lesson to our ancestors across the water. It is an acknowledged fact that the English is spoken in greater purity in America than in England. What is there the privilege of the educated classes, is here the common heir-loom of all. A certain spirit of fashion in the use of words also prevails in England, by which the language is much more often perverted than in America. Hence the strange result that the new country becomes the guardian of pure old English. Our authors, as Hawthorne, make good old English words once more familiar to English ears. We are then in a sense the conservators of the English language. We are to keep it pure and in a healthy growth by having intelligent ideas as to its nature, mechanism, structure, and growth, and also of its beauty, grace, and highly spiritual character. Professor De Vere then alluded to the circumstances which have led to the prominence of the Latin element in the English language. He drew the line between the Latin and the Germanic elements in the English language, and he urged that the student and child be taught to look with reverence upon his mother tongue, and that instructors give the language the prominence it deserves in our educational system."

Mr. J. Pierson, Principal of Belvidere Academy, N. J., read a paper upon "The Critical Study of the English Language in our Academies and High-Schools."

"Mr. Pierson alluded first to the increased attention that is now paid to the study of the English language and literature in our colleges. He then spoke at length concerning the necessity of a better method in those institutions

which are immediately below the college—the academies and high-schools. For it is in schools of this grade that the great mass of the population of the country get whatever they do acquire of a critical knowledge of their native language. Most especially is this true of the female part of the population, as they are not admitted to colleges. Mr. Pierson advocated the plan of taking up short extracts from authors, and examining them with the greatest minuteness, and elucidating all points connected with the history, geography, the customs, laws, and political condition of the country, and of the times in which the authors lived and wrote. There should also be a critical analysis of all the philological relations which are involved in the few passages that are read. The derivation and history of all the words should be carefully traced. This method of critically examining a few passages from an author, it was urged, would be found far more advantageous than to run rapidly through many pages, and simply parse the words. It was also urged that more should be made of the lecture system in academies and high-schools. The students should have opportunities to hear three or four lectures a week, upon branches which they are studying. This would best increase the value of their recitations."

Doctor H. N. Day, of New-Haven, indorsed most fully the views of the two previous speakers. The English language is in a "formative period" to-day, as are all living languages. For it is the nature of language to be ever changing. Changes are taking place in the meaning given to words in daily use. New words are constantly coming into use, and old words insensibly pass out of use. Our orthography is changing, in most cases for the better. The laws of syntax, though more permanent, are still also undergoing modification. It is a great mistake to have the English language taught, even to the young, as though it were permanent in form and unchangeable in laws, like mathematics or other abstract sciences.

Professor Haldemann made some very entertaining remarks, illustrative of the changes in pronunciation which have taken place within the last thirty years.

President Samson urged the importance of studying the English language, even in the academies and high-schools, in a strictly philological method, showing clearly what are the Saxon and what the Latin elements, both in the grammatical forms, the syntax, and the vocabulary.

Upon motion of Professor Harkness, resolutions of thanks were passed to the trustees, the treasurer, and the president of Vassar College, for the opportunity given the members of the convention to visit Vassar College.

The committee to which was referred the consideration of the

best method of pronouncing Latin and Greek announced that, after several sessions, they found themselves able to make a partial report at this meeting of the convention, and asked permission to present the report which they had prepared. Upon motion, such permission was voted unanimously.

The report was as follows :

“While the committee recognize the fact of wide diversities of opinion among American scholars concerning the mode of pronouncing the classical languages, and while among the members of the committee themselves there are considerable differences of judgment, they agree in stating that *they deem some uniform system of pronouncing the classical languages to be greatly to be desired, if possible to be obtained.*

“They would favor, as at least one feasible step toward such a result, *the adoption of the continental system of pronouncing the vowels in both Latin and Greek.*

“It is also their opinion that *it is desirable to observe the written accent in reading Greek, and also to mark the quantity of vowels in reading both Greek and Latin.*”

The report of the committee was greeted with loud and continued applause. Upon motion, the report of the committee was adopted as an official expression of the convention upon the question of how the classical languages should be pronounced.

The hour of twelve (noon) having arrived, at which time it was voted yesterday that the convention should be dissolved, upon the motion of Dr. Crosby, the convention adjourned *sine die*.

AMERICAN PHILOLOGICAL ASSOCIATION.

THURSDAY, JULY 29.

THE Association was called to order at twelve, (noon.) Dr. S. H. Taylor was elected Temporary Chairman, and Prof. William B. Silber was elected Temporary Secretary. Upon the motion of Professor Magill, it was resolved that the officers of the convention which had just adjourned be elected as the permanent officers of the association.

The officers were, therefore, as follows :

President, Professor W. D. Whitney.

Vice-Presidents, Dr. B. W. Dwight, Professor A. Harkness.

Secretary and Curator, Professor G. F. Comfort.

Honorable J. H. Trumbull was elected Treasurer.

Professor W. B. Silber and Professor C. M. Mead were elected additional secretaries for the present session.

A resolution of thanks was tendered to Hon. E. G. Squier, for the presentation to the Association of a printed bibliographical list of books upon South-American literature.

A resolution of thanks was also voted to Dr. Schliemann, of Paris, for a volume of the transactions of the "Association pour l'Encouragement des Études Grecques."

A committee of three, consisting of Doctor Samson, Professor Mead, and Professor Magill, was appointed to nominate the remainder of the executive committee.

Mr. J. E. Munson, of New-York, then read a paper upon "The Relation of Phonetics to Philology."

"He introduced the subject by tracing the progress of opinion in England and America in favor of phonetic spelling. He quoted especially from the writings of Mr. Max Müller, Dr. Latham, Mr. Pitman, Professor Whitney, and Professor Haldemann. Probably the study of other languages, especially of the Sanscrit language, has contributed largely to the change of sentiment among scholars upon this subject. Mr. Munson then compared the different phonetic alphabets. He gave the preference to the one employed by Mr. Alexander Melville Bell, in his system of 'visible speech.' By adopting this system, learning to read would be so simple that it would be acquired of

an ordinary child in a few days. Learning to spell would be robbed of its terrors, and the time that is now worse than wasted in learning absurd systems of spelling would be applied to gaining useful knowledge. Some of the greatest and earliest obstacles to acquiring an education would be removed. That this is no fancy picture is shown by the testimony of many travelers who have been in India, and have seen there the similar method of writing which is adopted by the Hindoos. The plan of teaching children to read first phonetically, and then to read by the ordinary method, has been frequently tried in England, and found to consume less time than to begin by the usual method. A system has also been invented whereby the phonetic form of the word is stamped upon the word as spelled by the ordinary method. Another of the most obvious results of learning first by the phonetic method is the check that this method would have upon the tendency to change the sound of words and letters. As it is now, changes are introduced by speakers; not being recorded, they go on increasing until the spelling of a word often gives no idea of its pronunciation. By the phonetic method, the first variation of a public speaker from the standard pronunciation would be recorded, and thus the history of changes could be traced."

The reading of the paper was followed by a discussion upon the possibility and desirability of adopting phonetic spelling in the English language.

The nominating committee reported the names of the following persons for filling the remaining number in the executive committee, all of whom were unanimously elected: Dr. S. H. Taylor, Dr. H. Crosby, Professor Schele De Vere, Professor J. R. Boise, C. J. Buckingham, Esq.

AFTERNOON SESSION, JULY 29.

Professor A. H. Mixer, of Rochester University, read a paper upon "The True Position of the Modern Languages in our College Curriculum."

"The chief struggle in systems of education for the last three centuries has been with reference to the position which should be accorded to the study of the classics. In England, the classics have so far retained their ground. In France, they have yielded to the demands of natural science and modern language to such an extent as to endanger the effectiveness of the national educational system. Germany alone has been little moved by the cry for reform. There the classical languages hold essentially the same prominence which they have held for the last two centuries. In America, the proportion of young men in our colleges to the whole population of the country is less than formerly. Some attribute this to the conservative spirit in the colleges. It is rather owing to the avenues of wealth that are opening to young men, calling them off from any system of study whatever. Still, some concession must be made to the sciences and the modern languages. But this must not

be done at the expense of the study of the classic languages. For the study of these languages is the real basis of all true education. After the mind has become trained to right habits of thought, it is prepared to receive the facts of natural science and training in the modern languages. There should be a unity of plan in all the instruction in language. In the study of Latin or Greek, words should be traced from their earliest appearance, down through the modern languages, to their entrance into the English language of to-day. In the study of the modern languages, words should be traced back to their most primitive radical forms, and forward to their latest modification of form and meaning. The modern languages, French and German especially, may be employed as the channel of communicating a knowledge of many branches of learning. French or German text-books may be employed in the higher mathematics, in science or history, especially in the history of literature. The student will thus be familiarized with these languages in connection with his other collegiate studies, and the modern languages will have a practical value which can not be realized in any other way. So great, indeed, is the quantity of literature upon every branch of knowledge in the French and German languages, that no man can call himself liberally educated to-day who has not a knowledge of these languages. As to the proportion of time, in a liberal system of education, which should be given to the study of language, the speaker thought that one half of all the work in academic and college curriculums should be thus employed. Of this half of the entire time, two thirds should be given to the ancient and one third to the modern languages. But an equally rigid philological method should be followed in the study of both these classes of languages."

Rev. Mr. Maury, of Cold Spring, N. Y., read a paper, in which he defended the classical languages, and the prominence which they now occupy in our educational system.

Professor Comfort spoke upon "The Importance of Post-Graduate Instruction in Language."

"We have four grades of schools—the primary, academic, collegiate, and post-graduate, (or the university.) In the post-graduate schools, only medicine, law, theology, and some branches of natural science are taught at present. In the universities of continental Europe, all branches of human learning are carried equally far. In the University of Berlin, there are fifteen professors of philology and language, who give over seventy courses of lectures each year upon language and literature. In America, we have no means of giving any higher instruction in language than that which is to be had in the colleges. The discussion with reference to the position of language in education can never be settled in our country until we provide means for post-graduate instruction in language and philology. This can be accomplished by establishing schools of philology in connection with existing colleges, like the School of Mines of Columbia College; by having separate institutions, like our medical and theological schools; or by having philology form one department of a great post-graduate university. Teachers for the common schools are usually educated in our academies; teachers for the academies are educated in the colleges; so we must have universities where professors for colleges can get

the education and training which are necessary for their position and duties. It would be very easy to select from our own number ten or fifteen professors who would man the philological faculty of a post-graduate university quite as successfully as do the professors in the faculties of our scientific schools. The cost of such a university in America would be very great, but it would not be incommensurate with the great present and prospective wealth of our country. The Duchy of Baden, in Germany, with one eighth the territory, one third the population, and probably less than one fourth the material wealth of the State of New-York, has two (post-graduate) universities, with a hundred and fifty professors and twelve hundred students. So great is the solidarity among nations to-day, that it is as impossible to keep the institutions of high culture which abound in every state of Europe from being soon established in America, as it is to keep telegraphs and railroads from being established in Japan. It may be a generation before such universities are founded in America, but they are needed to-day."

In the midst of the discussion which followed, and which was participated in by Dr. Crosby, Dr. Dwight, Dr. Samson, Professor Feuling, Dr. Raymond, and others, Dr. Dwight made a motion that a committee of five be appointed to consider the practicability and desirableness of securing somewhere in the land, at an early date, the establishment of a school of instruction of the highest and best kind in linguistic science, corresponding in grade and in the style of its advantages to the schools of science lately established in connection with several of our colleges. [In the evening session, the discussion was continued, and, upon motion of Dr. Raymond, the motion was laid upon the table till next year.]

The committee appointed to consider the proposition of Mr. Leurio made the following report, which was adopted: "That the raising of funds for such purposes does not fall within the province of this association."

EVENING SESSION.

Hon. J. H. Trumbull, of Hartford, Ct., read a paper on "The True Method of Studying the North American Languages."

"As preliminary to the consideration of the means and agencies to be employed 'to secure from destruction the languages of the Indians of America,' Mr. Trumbull offered some suggestions as to the *method* which should be observed in the collection and arrangement of materials for the study of these languages. He pointed out the disadvantages of exclusive reliance on the use of standard vocabularies of English words, for the most part concrete names, as the frame-work for collections and for the exhibition of results.

Comparative vocabularies are valuable for the classification of provisional languages by families or groups. The work of the linguistic scholar begins when this provisional and tentative process of the word-collector ends. It is desirable to know not merely what a language *is like*, but something of what *it is*.

“From fundamental differences in the grammatical structure and in the plan of thought of the American and the Indo-European languages, Mr. Trumbull argued that it is nearly if not absolutely impossible to find any Indian name or verb which can be exactly translated by an English name or verb. The standard vocabularies are framed on the mistaken idea that such translation *is* possible. They assume that English *analysis* may be adequately represented, word by word, by Indian *synthesis*.

“The aim of the collector and student should be to resolve synthesis by analysis. Every Indian bunch-word is a sentence, of which the translation should be sought, and such a translation can not often be cast in the mould of an English vocabulary. The Indian languages must be studied in their primary words and roots, not in their polysyntheses.

“To what extent such analysis can be prosecuted successfully, is not the question. Every step toward it is something gained, and without it no real advance can be made. In collecting materials, special attention should be given to the most simple forms, that is, generally, to the shortest words. Every concrete name should be analyzed and translated, not merely set in a prepared vocabulary against the English name of the same object, animate or inanimate.

“In closing, Mr. Trumbull protested against the generally received notion of the Indian process of word-making. Duponceau adopted the statement of Egede that words are formed ‘by taking and joining together a part of the radical words which are to be combined.’ Heckewelder and Schoolcraft helped to give this statement general currency, and the latter believed that the arrangement of the syllables depends largely ‘on the will or the skill’ of the word-maker. This is not only without foundation in fact, but it tends to establish a doctrine of Indian synthesis which is directly opposed to the true one.”

The Rev. Thomas Hurlburt, of Caistorville, Canada, read a paper “On the Structure of the Indian Languages,” which he introduced by an interesting account of his life and labors among the Cree and Ojibwa Indians.

“He had been for nearly forty years a missionary to these tribes, in British North-America; had preached in the Cree and Ojibwa languages for thirty years, and for some time had published an Ojibwa newspaper, setting the types himself, and doing the work of printer as well as editor. He had become so familiar with the language that he was accustomed to *dream* in it, and the Indians insisted that he was not really a white man, but ‘an Indian in a white man’s skin.’

“He spoke of the Indian languages as the most exquisite pieces of mechanism ever presented for human study. In their grammar we have a transparent structure, through which we can study the process of word-making, as we may

watch the building of cells within a glass bee-hive. The number of roots or primaries is small, but the number of words which may be formed from these by prefixes and suffixes, by combination, etc., is almost infinite. In the Ojibwa language, a single verbal root may receive 200,000 modifications, and each of these may again be conjugated as a verb, through mode and tense forms. He estimated the number of words possible to be formed from a single Ojibwa root as not less than 17,000,000. Some of the peculiarities of the grammar were illustrated by examples.

“Mr. Hurlburt presented to the association copies of the New Testament in the Cree and Ojibwa languages, and a manuscript Ojibwa grammar, on which he had been more than fifteen years at work. He proposed to revise and perfect this grammar for publication, and hoped to accomplish the task in about two years.”

MORNING SESSION, FRIDAY, JULY 30.

Upon the recommendation of the executive committee, it was voted that the next meeting of the association be held at Rochester, New-York, on the 26th of July, 1870.

Upon the motion of Dr. Crosby, it was resolved that the association adjourn to-day at half-past eleven A.M.

Rev. H. M. Colton, of New-York, remarked that the text-books which are prepared for use in academies and preparatory schools are too difficult for the students to use profitably. He urged the general adoption of easier text-books in preparatory schools.

Professor Comfort gave an abstract of a paper which was sent by Dr. Roehrig, of New-York, upon the languages of the Dakota Indians.

Hon. Mr. Trumbull, of Hartford, read a paper by Mr. George Gibbs, of New-York, with reference to the question, “What more efficient measures can be taken to preserve from destruction the aboriginal languages?”

“The object of the paper was more particularly to point out the bearing of philology upon the classification of the Indian tribes, and the importance in an ethnological view in preserving their languages. After stating briefly what had already been done in this respect by different nations, and that with few exceptions the vocabularies of the languages north of Mexico were sufficient only to ascertain the most palpable relations among them, it suggested an enlarged standard of comparative philology, to comprise, first, a vocabulary of not less than fifteen hundred selected words, as nearly as possible radicals, arranged according to subjects, and having reference to geographical conditions; second, a large number of well-digested phrases based upon these words, calculated to draw out the different forms of speech, from which their grammatical structure could be deduced; and finally a succinct and popular state-

ment of the most striking grammatical peculiarities of languages already known, as a guide to the study of others. This work to be distributed widely as a hand-book. As a general thing, the collection of material would be the task of a different class of men from those who are ultimately to dissect and arrange it, and it is only by popularizing the subject that we can hope to accumulate that material. In the mean time, however, it is desirable that the general principles of these languages should become a part of our college studies as a branch of universal grammar. The paper closed by urging the adoption of the Roman alphabet, as recommended by Professor Whitney, and adopted by the Smithsonian Institution as the most suitable and intelligible form for writing."

Professor Haldemann read a second paper upon the same subject, by Hon. E. G. Squier, but referring more especially to the languages of Central and South-America :

"Under the Spanish conquest and dominion, in spite of the beneficent and humane efforts of the 'Council of the Indies,' many Indian tribes, and, indeed, entire Indian nations, were exterminated entirely, or were incorporated into other nationalities. The Roman Catholic missionaries gathered and sent to Spain and Rome lengthy and complete accounts of the customs, habits, and religions of the Indians. They also acquired their languages, and translated into them the Ave Maria, Pater Noster, and other prayers. The missionaries also gathered vocabularies, sometimes forming quite complete dictionaries, and also compiled quite complete grammars of the languages. They also developed a literature, almost entirely religious in its character. Several of the Indian languages were also taught in the colleges and universities in Central and South-America, a chair having existed in the University of Lima till within a few years. We have thus abundant material recorded for the study of many of the languages of Central and South-America. But there are many subordinate dialects which are either lost entirely, or which, being imperfectly recorded, have often been taken for parent languages. In the municipal libraries and archives, there are many documents in dialects which are now nearly or entirely extinct.

"Of the 'measures which should be taken to preserve from destruction the languages of the aborigines,' one of the first is to gather in some central and convenient place originals or copies of all existing documents, before indifference, neglect, or time shall have destroyed the records forever, so that they may be preserved, and also that they may be accessible to the American student of philology. Our ministers, consuls, merchants, travelers, and correspondents in Central and South-America can be enlisted to cooperate with the association in both gathering documents that are already printed or written, and in securing additional and valuable records with reference to languages which are not yet recorded. To illustrate what may be done, I will not affect a modesty in saying that in Central America alone I have collected, without assistance, more than four thousand pages of original vocabularies and grammars. One of these is a dictionary of twenty-seven thousand words, another is trilingual. Some of the languages, I have reason to believe, would have

been utterly lost, had I not secured these vocabularies and grammars. The following measures I would suggest :

“ 1. The designation of some safe and accessible depository of material relating to American aboriginal languages.

“ 2. The preparation and wide diffusion of circulars to travelers and others, indicating to them what is wanted and where it may probably be obtained, with instructions for transmitting all material that is gathered.

“ 3. To obtain copies of all unprinted original vocabularies, dictionaries, grammars, etc., of American languages, in cases where the original can not be secured.

“ 4. To obtain as rapidly as possible whatever is already printed that has a bearing upon these languages.

“ The conservation of the material thus collected would, doubtless, be willingly undertaken by any one of several institutions which have library facilities ; and patrons will doubtless be found to defray whatever expense is incurred in carrying out this project, so important in its bearings upon the philological study of the languages of America.”

Mr. Porter C. Bliss, late U. S. Consul in Paraguay, offered some remarks on the languages of South-America.

“ From a careful examination of eleven languages, he had become satisfied of the inaccuracy of much that has been written respecting them. He gave the outlines of what he regarded as a true classification of the Indian tribes of this region, and promised to prepare for a future meeting of the association a more elaborate paper on the subject. He stated that four fifths of the inhabitants of Peru and Bolivia are of unmixed Indian blood, who still speak the languages of the Incas of Peru. Mr. Bliss confirmed the positions presented in Mr. Trumbull's paper, and gave numerous illustrations in support of them.”

The Rev. Joseph Anderson, of Waterbury, Ct., spoke of various localities in which the Indian languages are still spoken by remnants of tribes. He read a letter from Rev. Asher Wright, of the Seneca Mission, describing the present condition of the Iroquois nations, with remarks upon their languages. Mr. Anderson thought the best way to preserve from destruction the Indian languages was to do what is possible to preserve the Indians themselves.

Rev. Dr. McCosh, President of Princeton College, addressed the Association upon the “ Relation of Language to Education.”

“ Language he regarded as an original endowment of the human mind from the Creator, quite as much as memory or imagination. Thought precedes language, but language is its most important instrument. Facility in learning language is much greater in childhood than in later years. A child should begin the study of some language other than its vernacular at the age of nine or ten years. Our college courses should be so arranged that stu-

dents can enter at fifteen and graduate at nineteen or twenty years of age. The proposition to found a post-graduate institution was well deserving of consideration. But till that was accomplished much could be done to promote high scholarship in language by establishing fellowships in connection with our colleges, whereby students could be supported while continuing their studies for one or two years after finishing their present college course. It is gratifying to see that the right spirit prevails in this body with reference to the study of the ancient and modern languages. They should go hand in hand, and thus mutually aid and supplement each other."

At half-past eleven A.M., the Association adjourned, to meet for the second annual session in Rochester, N. Y., on July 26th, 1870.

ANNOUNCEMENT.



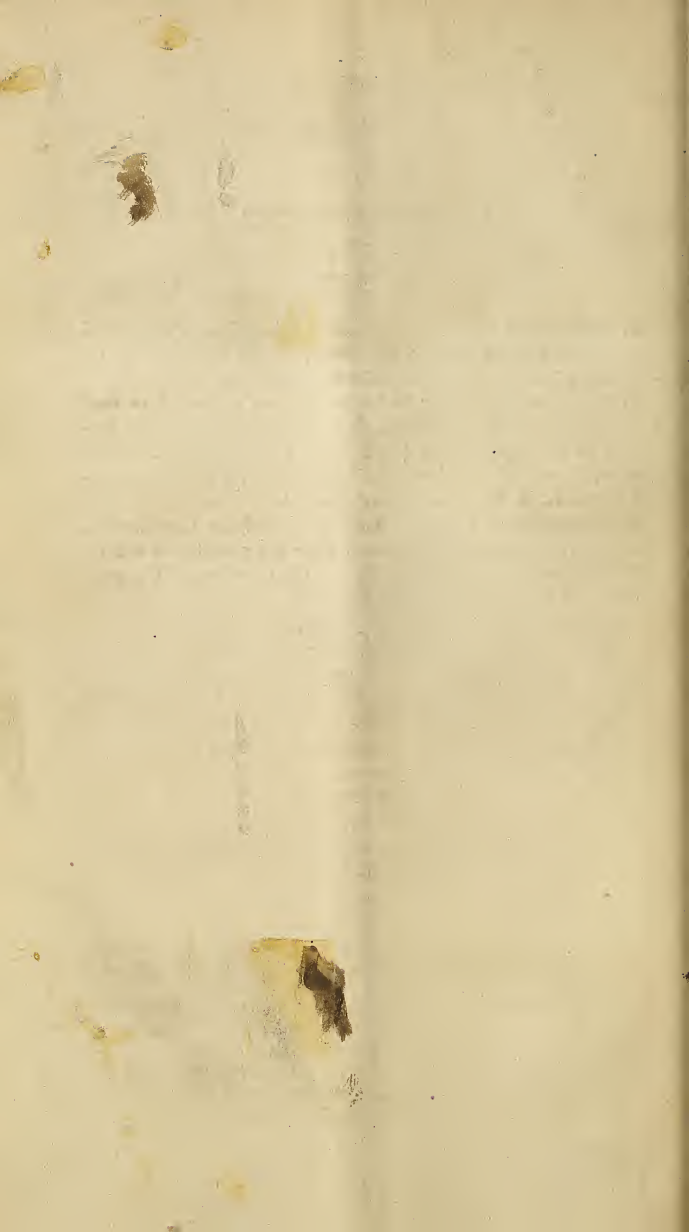
1. THE second annual session of the American Philological Association will be held in Rochester, N. Y., commencing on July 26th, 1870 at three o'clock in the afternoon.

2. All persons intending to be present are requested to send notice to that effect, not later than by July 1st, 1870, to the Secretary of the Association, (Prof. George F. Comfort, Franklin Square, New-York City,) or to the Secretary of the Local Committee, (Prof. A. H. Mixer, Rochester, N. Y.)

3. In accordance with Sec. 1 of Art. V. of the Constitution, persons proposing to read papers before the association are requested to send copies of the papers to the secretary of the association, not later than by July 15th, 1870.

By order of the Executive Committee,

Executive Committee, {
W. D. WHITNEY, *President,*
B. W. DWIGHT, *Vice-President,*
A. HARKNESS, " "
G. F. COMFORT, *Secretary and Curator,*
J. H. TRUMBULL, *Treasurer,*
S. H. TAYLOR,
C. J. BUCKINGHAM,
J. R. BOISE,
HOWARD CROSBY,
SCHELE DE VERE.



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PROCEEDINGS

OF THE

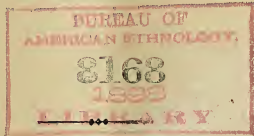
SECOND ANNUAL SESSION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

HELD AT

ROCHESTER, N. Y., JULY, 1870.



NEW-YORK :

S. W. GREEN, PRINTER, 16 AND 18 JACOB STREET.

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1871.

AMERICAN PHILOLOGICAL ASSOCIATION.

ROCHESTER, N. Y., July 26, 1870.

The Association assembled agreeably to notification in the Brick Presbyterian church, at three P.M., with the President, Professor Whitney, in the chair. The Secretary having been detained by an accident on the Erie Railroad, Rev. Dr. Howard Crosby was appointed Secretary *pro tem*. The roll was then called and the following new members were received, according to the provisions of the constitution: Professor W. W. Goodwin, of Cambridge, Mass.; Dr. M. B. Anderson, Dr. R. J. Buckland, Dr. A. C. Kendrick, Professor J. H. Gilmore, Professor E. H. Wilson, and Professor N. W. Benedict, of Rochester, N. Y.; Mr. T. R. Lounsbury, of New-Haven, Ct.; Mr. T. H. Norton, of St. Catharine's, Canada; Mr. A. B. Evans, of Lockport, N. Y.; Mr. H. L. G. Brandt, of Clinton, N. Y.; Professor L. D. Hillmann, of Carlisle, Pa.; Professor F. A. March, of Easton, Pa.; Professor G. R. Bliss, of Lewisbury, Pa.; Miss M. B. Flint, of Monticello, N. Y.; Dr. E. G. Robinson, of Rochester, N. Y.; Dr. A. B. Hyde, of Meadville, Pa.; Prof. C. G. Hudson, of Lima, N. Y.; Professor J. C. Overheiser, of New-York; Professor B. P. Mackoom, of Cedarville, Ky.; Professor N. White, of Canton, N. Y.; Professor A. Winchell, of Ann Arbor, Mich.; Professor M. E. Gates, of Albany, N. Y.; Dr. H. G. Warner, of Rochester, N. Y.

The treasurer's report was read and was referred to an auditing committee consisting of Professor S. S. Haldemann and Pres. G. W. Samson.

Professors J. Hadley, A. H. Mixer, and A. B. Hyde were appointed a committee to nominate officers for the ensuing year.

After a short recess, the Association reassembled, and the Nominating Committee presented the following nominations:

Dr. Howard Crosby, New-York, *President*.

Professors J. R. Boise, Chicago, Ill., and W. W. Goodwin, Cambridge, Mass., *Vice-Presidents*.

Professor G. F. Comfort, New-York, *Secretary and Curator*.

Hon. J. Hammond Trumbull, Hartford, Ct., *Treasurer*.

Additional members of the Executive Committee: Dr. A. C. Kendrick, Rochester, N. Y.; Professor Louis Kistler, Evanston, Ill.; Professor A. C. March, Easton, Pa.; Professor C. D. Morris, Peekskill, N. Y.; Professor W. D. Whitney, New-Haven, Ct.

Upon motion, the nominees were unanimously elected by the Association.

Upon the motion of Professor Whitney, two additional secretaries were appointed by the chair, as follows: Professor A. Winchell and Professor J. C. Overheiser.

The Auditing Committee reported that they had examined the accounts of the treasurer and examined the vouchers, when the whole was found to be correct.

Upon motion, the members of the Executive Committee *ex-officio*, were constituted a business committee for the present session.

Professor Haldemann moved an amendment to Article II., Section 3, of the Constitution, as follows:

Instead of "All the above officers shall be elected at the *first* session of each annual meeting," substitute, "All the above officers shall be elected at the *last* session of each annual meeting."

The amendment was laid upon the table for action at the next meeting, as required by the constitution.

EVENING SESSION.

President Anderson, speaking in behalf of the local committee and of the citizens of Rochester, welcomed the members of the Association to the hospitalities of the city.

Dr. Crosby, the President-elect, returned the thanks of the members of the Association for the cordial welcome expressed by Pres. Anderson.

Professor Whitney, the retiring President of the Association, then gave the annual address:

Professor Whitney stated that he addressed the society by the request of the executive committee. He could not but begin by expressing the gratification felt by all at the successful organization of a national philological association—a thing which, a year or two ago, had seemed well-nigh imprac-

ticable to many, himself among the number. The real success of the enterprise, however, was yet to be assured by devoted and persistent labor. The scientists have long had a pleasant and useful organization of the same kind. The advantage popularly ascribed to them in the range of their subjects and the rapidly progressive character of their methods and results, is wont to be greatly overrated. Philological studies are bearing their full share in the progress of the age. The scientific study of language has opened innumerable new points of view, and multiplied the value of all linguistic material. The circle of classical languages, and of antiquities to be studied, has been indefinitely extended. Egyptian, ancient Persian, Mesopotamian, Chinese, Sanskrit, are branches newly opened or immeasurably developed. Even old-established studies, like Greek and Latin, have their methods revolutionized, in every part, till they seem almost a creation of the most recent time. The modern languages, the English itself, have for the first time taken their proper places in the philological field. These are the conditions which fill the philologist's mind with enthusiasm, and prompt him to more engaged effort, and which make the formation of an association like ours a necessity of the time.

Of the general objects which we seek to attain by association we are more fully conscious than of the means by which they are to be gained. Nor are too definite plans of action possible or desirable. The association is to be just what its members shall make it, and will not bear much managing or mastering. It must discuss the subjects that are interesting American philologists, and with such wisdom and knowledge as these have at command. The repressive powers invested in the executive committee must be sparingly wielded, and only as sustained by an overwhelming public opinion among the members. In every such free and democratic body, things are brought forward into public which might better have been kept back. We desire to discuss the living questions of the day, in a way to help their settlement—but our own living questions, and to their settlement among us, which may involve the spreading of light elsewhere won, as well as the bringing out of new light. Our best welcome, at any rate, will be reserved for actual additions to general knowledge, and such will receive first admission into our published transactions, while more popular and less original papers may be not less acceptable at our meetings. A working society, which we aim to be, is worth in the last analysis what it brings forth for universal use. The classics, of course, will occupy the leading place; that department will be most strongly represented, and will least need fostering, while it will call for most careful criticism. The philology of the American aboriginal languages, on the other hand, demands, as it has already begun to receive, the most hearty encouragement. Circumstances, and our duty toward the races whom we are dispossessing and destroying, make American philology and archæology our especial responsibility, and it is our disgrace as a nation that we have been unfaithful to it. Educational subjects are also closely bound up with philology, and will necessarily receive great attention; yet there should be a limit here; our special task is to advance the interests of philology only, confident that education will reap its share of the benefit. We shall need to consult brevity and point in papers and discussions, repressing the national disposition to too much talk, (sometimes wrongly attributed to the over-pur-

suit, instead of the under-pursuit of philology,) and frowning particularly on papers which undertake to grapple with subjects for which a volume would be insufficient, and which involve a host of debatable points. The character of the audience we address must be borne in mind, and popular and elementary explanation cut short. General exposition and defense of the merits of philology is also out of place before philologists. Not less offensive is the depreciation of any other department of study. The especial duty of philology is appreciation, full and generous, of every part and parcel of human knowledge.

Education is an exclusively human process. Its basis is the sum of human knowledge, accumulated and accumulating. This sum is much too vast for any individual to possess; acquisition of its most valuable part, and the being placed in apprehensive sympathy with the rest, is culture, the aim of general education; but not the sole aim of education, which has equally in view the advancement of knowledge, and the equipment of the individual for his special work in life. The process of education, which should last as long as life, is also divided in respect to time, the first part being chiefly preparatory, or "disciplinary." For discipline is, in its essence, preparation; that is a disciplinary study which prepares the way for something to follow. There is no discordance, but the closest connection, between discipline and the gaining of valuable knowledge; but the value of knowledge is relative; and the disciplinary method implies that the instructor, overlooking the whole body of knowledge, brings before the pupil's mind the right kind, at the right time, to secure the best final result. The process of education is a tentative one, necessarily involving much waste and failure, from the deficiency of human wisdom and foresight. No one system is to be rigidly held and imposed upon all. Not all minds will reap the essentials of culture off the same part of the great field. "What study is disciplinary?" is a false question; we should ask what kind of discipline each study affords; what preparation it requires, what it yields.

The acquisition of our mother-tongue is the first step in education. And a mother-tongue like English is itself a door to the chief treasures of human knowledge, a possible means of the highest culture. We have no right to look down upon the man who knows English only as necessarily half-educated; for he may have gained in and through it more than an equivalent for the more varied linguistic acquirements of others.

Sooner or later, the taste and choice of the pupil has to be consulted by his educators. Downright constraint answers only with children; a training which is felt mainly as drudgery throughout is a failure, as leading to the cessation of study when the constraint is removed. The pupil must leave the hands of his disciplinary instructors with a generous capital of valuable knowledge, of which he feels the value; realizing something of what there is in the world worth knowing, craving to know it, and trained in the ways in which it is to be learned. Mere intellectual gymnastics is to be ruled out entirely. The judgment is competent to deal only with matters in which it is actually versed. Information, positive knowledge, fact, is the sound basis of all fruitful intellectual activity.

These are the principles by which the study of philology, in general and in particular, is to be judged and its value determined. And it will stand every

test of usefulness, lower or higher. There was never a time when studies in language had such absolute claim upon the age as now. The same is true of the classical division of those studies; although its position is, of course, relatively other than at the revival of letters, when the classics were almost the sole sources of knowledge and means of discipline. We rejoice in the wonderful growth of other departments of knowledge, and acknowledge that, as we have more and more of human history behind us, the comparative importance of any one part of it is diminished. What we most need is the wisdom that consists in knowing how little we know, and, as its result, that humility and charity which shall lead us to estimate at its full value what is known by our fellow.

MORNING SESSION, WEDNESDAY, JULY 27.

After the transaction of some miscellaneous business, a paper by Professor James Hadley, of New-Haven, on "The Theory of the Greek Accent," was read:

Professor Hadley's paper, as he stated at the outset, had already been presented as a communication to the American Oriental Society. The following is a summary of its contents:

The Greeks distinguished one syllable in each word by sounding its vowel on a higher key; this higher key was represented by the acute accent. The ordinary lower key was not represented in writing. But when it followed the higher key on the same long vowel, it was represented by the grave accent, which then united with the acute to form the circumflex. And when a high-tone ultima, followed by other words in close connection, dropped down to a lower key, it was written with a grave accent instead of the acute. The melodic character of the Greek accent Professor Hadley illustrated from Dionysius Halic., (*De Comp. Verb.*, 12,) who calls the interval between the higher and lower keys a fifth, (three tones and a semi-tone.) That there was any difference in stress (or force of utterance) between accented and unaccented syllables, is not intimated by the ancient writers; that such difference, if it existed, can not have been great, is made probable by the total disregard of accent in ancient verse. The question has been raised whether any distinction was made among the lower tones; whether there was any middle tone intermediate between the highest and the lowest. Some ancient writers speak of a middle tone; but the statements are not so definite as could be wished. G. Hermann (*De Emend. Rat. Gramm. Græc.*) recognized a middle tone in the grave accent where it takes the place of an acute on the ultima. G. Curtius (*Jahn's Jahrb.*, vol. 72) recognized it also in the grave accent where it forms part of the circumflex. Recently, F. Misteli, (*Kuhn's Zeitsch.* vol. 17,) founding on the analogies of the Sanskrit accent, holds that the high tone, (acute accent,) where it was not final, was always followed by a middle tone. Professor Hadley set forth a theory based on that of Misteli, but with additions and modifications of his own. In the undivided Indo-European, as in Sanskrit, there was no restriction on the place of the accent; it might fall on any syllable of the longest word. Hence, the high tone with the follow-

ing middle tone might be separated from the end of the word by a succession of low-tone syllables. If, now, there came to be a prevailing dislike for such a succession, an unwillingness to hear more than one low-tone syllable at the end of a word, the result would be to confine the accent to the last three syllables. This result, as it is found both in Greek and in Latin, may be referred to the time of Græco-Italic unity. But for the Greek we have to assume also a subsequent restriction; the final low-tone must not occupy the whole of a long syllable; if it came upon a long vowel, the first half of that vowel must be sounded with middle tone. Thus "high tone, middle tone, short low tone," became a prevailing cadence for Greek words, and was brought in wherever it could be attained without throwing back the accent. The leading rules of Greek accentuation—no accent allowed before the antepenult; only the acute used on that syllable, and not even this if the ultima is long; an accented penult must take the circumflex if it has a long vowel and the ultima a short one; an accented penult must take the acute in any other case;—all these are explained by this cadence, being all necessary to secure it. As for throwing back the accent to obtain this cadence, (or as much of it as possible,) one branch of the Greeks, the Æolians of Asia Minor, did so; whence Æolic forms like *χάλεπος*, *χάλεπῶς*, *λελύκοτες*, for which the common Greek has *χαλεπός*, *χαλεπῶς*, *λελυκότες*, with the primitive accent.

The Latin took a different though analogous course. It allowed the final low tone to have either quantity, but would not allow the middle tone before it to occupy the whole of a long syllable, whether long by nature or by position. Hence, the cadence, "high tone, short middle tone, low tone," which the Latin procured, or as much of it as possible, in all words, even by throwing back the accent like the Æolic Greek. In this way all the varieties of Latin accent—*légeres*, *légeret*, *monéres*, *monéret*, *legéndus*, *víxit*, *rés*—may be easily accounted for.

In conclusion, Professor Hadley referred to the hypothetical character of this theory, pointing out the unproved assumptions contained in it; but remarked that these assumptions are so natural in themselves and furnish so simple an explanation for so many seemingly unconnected facts, that it is difficult to believe them wholly unfounded.

The next paper was by Professor Whitney upon "The Sanscrit Accent."

Professor Whitney stated briefly the main features of the system of Sanskrit accentuation, by way of analogy and support to the principles of Greek accent, as laid down in the preceding paper. Our sources of knowledge on the subject are the writings of the ancient Hindu grammarians themselves. They teach three accents, corresponding to the Greek—acute, circumflex, and grave; and give definitions of them which prove their identity in character with the Greek. The acute (*udátta*, "elevated") is described as uttered in a high tone; the grave, (*anudátta*, "not elevated,") as uttered in a low tone; the circumflex, (*svarita*, precise meaning doubtful), as combining the two tones of acute and grave. And all the phenomena of accentual change are such as to prove these definitions accurate. The range of use of the Sanskrit (independent) circumflex is very different from that of the Greek, and much

more restricted; the accent is mostly found on syllables whose vowel is preceded by a *y* or *w* that represents an original acute *i* or *u*—thus, *kwá*, *nadyás*, for *kú-a*, *nadí'-as*; apart from these, only on long vowels, (by nature,) in certain special cases, where an acute and a grave vowel have been blended into one syllable. As to the place of the accented syllable in the word, the Sanskrit knows no restriction whatever; no tendency to a particular cadence, or other general tendency, has hampered the freedom of position which we must suppose to have prevailed in the original Indo-European period.

The Hindu grammarians recognize a second, an enclitic, circumflex, as regularly following an acute syllable—implying that the voice, instead of passing directly from the raised tone of acute to the ordinary level of pitch, comes down in the course of the succeeding syllable. It is an open question, perhaps, whether they might not more correctly have apprehended this enclitic tone as a middle tone than as a slide; but their authority, at any rate, is entirely in favor of the latter value: they completely identify, as regards essential character, the two kinds of circumflex.

After the discussion which followed these papers, Professor Comfort called attention to the fact that the Committee upon the Pronunciation of Latin and Greek had made but a partial report last year, and that two members of the committee were not present at this meeting. Professor Morris and Dr. Kendrick were appointed to fill the vacancies in the committee.

AFTERNOON SESSION.

Professor A. Ten Broeck, of Ann Arbor, Mich., Professor H. L. Baugher, of Gettysburg, Pa., Mrs. E. A. Weston, of Antioch, Ohio, were announced as new members by the Executive Committee.

Professor W. W. Goodwin read a paper upon "The Constructions allowed in Greek, after Ὅπως, Ὅπως μή, and the double negative Οὐ μή."

The so-called Canon Davesianus, in its later form, declares the first aorist subjunctive active or middle a solecism after all these words. What is true in this rule arises from the simple fact that, wherever the two constructions of the future indicative and subjunctive were allowed, an author naturally avoided those forms of the subjunctive which differed from the future indicative only by the quantity of a single vowel, (that is, the first aorist active and middle,) and when he wished to use the subjunctive at all, he would prefer the more decided form of the second aorist. But this can not be applied to constructions like pure final clauses, in which only the subjunctive was allowed in good Attic prose. Here, therefore, we can not expect the rule to hold, and examples like Thuc. II. 60 and VII. 39 ought to have the aorist subjunctive, as the MSS. require. In the construction in which ὅπως or ὅπως μή is used with the future (as it is always printed) by an ellipsis of a verb meaning *see*

to *it*, or the like, there is a strong reason why the subjunctive (even the first aorist) should have been tolerated, even although it is rare (or even impossible, as some consider it) in the full form, when the leading verb is used. There the more familiar form of prohibition, *μὴ ποιήσης*, made *ὅπως μὴ ποιήσης* quite as natural as the future to Greeks who never thought of the ellipsis. So in the case of *οὐ μὴ*, the same familiar form of prohibition, *μὴ ποιήσης*, made *οὐ μὴ ποιήσης* perfectly natural; and where there is sufficient MS. authority for this, it should not be emended to suit a mere theory. The doctrine of Elmsley, that this construction of *οὐ μὴ* is always interrogative, (so that *οὐ μὴ τοῦτο ποιήσεις*; will mean, *Will you not not do this?* that is, *Do not do this*.) is one cause of the supposed necessity of insisting on distinct forms of expression in this and in the other more common construction. In the latter, there can be no doubt that *οὐ μὴ γενήται* (or *γενήσεται*) is a strong negative, meaning simply, *it will not happen*; and here all scholars allow both subjunctive and future indicative. The strongest reasons can be urged for explaining both on the same principle, and if it appears that both subjunctive and future indicative are used in the prohibitive construction, the strongest reason for Elmsley's distinction disappears.

A collation which the speaker had recently made of the passages containing *οὐ μὴ* and *ὅπως μὴ*, in the *Clouds* and *Frogs* of Aristophanes, in the two Venetian and in ten Paris MSS., shows that there is generally better authority for the first aorist subjunctive here than for the future, while the future stands in all modern editions. It seems, therefore, that the subjunctive ought to be restored in all cases in which it has the superior MS. authority; certainly where it has *all* the authority, as in vs. 296 of the *Clouds*. To meet the usual objection that copyists constantly confused *ει* and *η*, as well as *ε* and *η*, in the classic MSS., he inspected in all these MSS. passages of a different character, in which these letters could not have been interchanged without an obvious blunder, and in all these the copyists used consistently the correct form, with no more exceptional mistakes than twelve modern copyists would make in copying as many passages of English.

Mr. Porter C. Bliss, Secretary of the United States Legation in Mexico, gave an account of an Inscription in one of the native Indian languages, which has been discovered in Central America.

Mr. T. R. Lounsbury read a paper upon "Certain Forms of the English Verbs which were used in the Sixteenth and Seventeenth Centuries."

The object of this paper was to show that the forms of the present tense ending in *s*, belonging strictly to the Northern dialect, and the forms in *th*, belonging to the Southern, were in much more extensive use in the literary language during the sixteenth and seventeenth centuries than is generally supposed, at least in the second person singular and the third person plural. Proof of this was furnished by more than five hundred examples drawn from writers who flourished in the middle or latter half of the sixteenth and beginning of the seventeenth century. The quotations made seem to show clearly, first, that during that period, the forms both in *s* and *th*

for the third person plural were not simply met with occasionally, but were in constant and common use, and by authors in every style; secondly, that the same is true of the second person singular in *s*; thirdly, that the third person plural in *th* disappeared rapidly after the middle of the sixteenth century, and toward the end of it was confined almost entirely to the verbs *to do* and *to have*; fourthly, that of the forms in *s* of the same person and number, there is no evidence of decay within this period, and if there were any change whatever, the use of them seemed rather to increase than diminish; and finally, that forms in *th* for the first and second person plural, forms in *s*, for the first and second persons, both singular and plural, were occasionally to be met with, and that even forms in *th* for the first and second person singular are to be found, though under too doubtful circumstances to authorize the formation of any theory in regard to them.

Professor S. S. Haldemann read a paper upon what is termed "Pennsylvania Dutch," in which he traced the grammatical basis of this language back to native German dialects, especially those of Suabia and Switzerland.

The Association having accepted an invitation to attend a *soirée* given by the Hon. Freeman Clarke, no session was held in the evening.

MORNING SESSION, THURSDAY, JULY 28.

Professor Comfort, the Secretary, announced the donation to the Association of several books, as follows: From Dr. Heinrich Schliemann, of Paris, *Ithaka, der Peleponnes und Troja*; from Professor S. S. Haldemann, (1) *Investigation of the Greek ζ, by means of Phonetic Laws*; (2) Trevelyan Prize Essay, *Analytic Orthography—an Investigation of the Sounds of the Voice and their Alphabetic Notation, including the Mechanism of Speech and its Bearing upon Etymology*; (3) *Etymology as a Means of Education*; also the *Annuaire de l'Association pour l'Encouragement des Études Grecques en France, 4^e Année*, from the secretary of that Association.

Dr. Dwight moved that a committee of five be appointed to consider the subject of placing the Association upon a more permanent and effective basis, with a view to having corporate privileges. By motion, the subject was referred to the Executive Committee.

Upon the motion of Professor Whitney, the proposed amendment to Article II., Section 3, of the Constitution was taken from the table by unanimous consent and adopted by an unanimous vote.

Professor E. R. Ruggles, of Hanover, N. H.; Professor G. McMillan, of Hillsdale, Mich.; and Hiram W. Sibley, Esq., of Rochester, N. Y., were announced as elected members of the Association.

Professor Hyde, presented some points to illustrate "The Disuse of Passive Forms in Languages of the Aryan Family, and their Replacement by Reflexive Forms."

The first appearance of a passive in the Sanscrit is very noticeable, from its employment of the root *i*, or *ya*, for its expression. This means "to go," and the simple verb of existence, "to be," does not appear in the passive formation. This use of the verb, "to go," (so singularly repeated in the like usage of the negro dialect,) is very natural and reasonable. *Amatus sum*, "I was loved," express a condition very fully, an action very meagrely. The verb *go* conveys the sense of action. We have reason to think that in the mother Aryan, the genius of Schleicher would have decided for a similar form. Passing to the Greek, we recognize the Sanskrit root formative of the passive in the aorist ending *η-ν*, and the future *ή-σ ομαι*. These are thus the only true passives of the Greek. In the Latin verb, there are no true passive forms. The formative root occurs in few verbs, as *veneo*, compared with *vendo*, *perco* with *perdo*.

All these deficiencies of the true passive are supplied by the increased use of the reflexive forms. Thus, "*λείπεται*," *amatur*, are shown by the root-analysis to be reflexive. The Greek gives the reflexives a somewhat regular classification, as middle; the Latin declares them passive, excepting the deponents. The modern languages of our family, with scarce an exception, have no semblance of a passive form. The passive idea is expressed adjectively by the verb *to be*, and the participle denoting finished action, as, "he is loved." Only the German expresses distinctly the idea of a state as separate from an action. These modern tongues make a very copious use of the reflexive form, which, however, has come to be periphrastic. Even the English, whose idiom inclines least to reflexives, tends to follow, as far as possible, the usage of its neighbors. In general, it may be said that proper passives have ceased to exist in our family of languages, and their place has been assumed by the reflexives.

One might reasonably inquire what feeling or fashion of the mind has caused this phenomenon. Language, in all its developments, is but the utterance of the inner conception, and takes its shape therefrom. If, now, we examine the use of the reflexive in the French, why may we not have a clue to its historic tendency from the beginning? The chief quality of the French reflexive is not so much its reflexiveness as its *indirectness*, its non-committalism. This may even be called its charm. This quality commends it to an expression aiming at cautiousness or politeness. In the French phrases, very beautifully does their reflexive guard or soften our blunter English talk. If this is the clear effect of the use of the reflexive to-day, it is not unreasonable to affirm that such it may ever have been, and in this the notable phenomenon of the loss of passive forms and the prevalence of reflexives may find its true explanation. Some features of the Semitic verbal forms indicate a similar tendency.

A paper upon "Contributions toward a Grammar of the Creole Dialects of Hayti and Louisiana," by Addison Van Name, was read, in the absence of the author, by Professor Whitney.

In this paper, suggested by Mr. Thomas's recent grammar of the Creole of Trinidad, a sketch was given of the more prominent characteristics of two dialects, the one of which is in common use in Hayti, among the uneducated classes, and the other spoken by a considerable portion of the former slave population of Louisiana. These dialects, like that of Trinidad, to which they are closely related, are descended from the French, with but a slight admixture of foreign elements, whether African or European. The process by which they have come to their present form is not unlike that by which the French itself grew out the Latin; the changes are not only of the same general nature, but often in the same direction, a tendency which appears in the French being carried still further in the Creole. There are not wanting also new formations which establish the claim of these dialects to be regarded as something more than mutilated French.

After noticing the phonetic differences between Creole and French, both the uniform changes which certain sounds undergo, and others of a more violent nature, the grammatical forms were considered. The French definite article has entirely lost its grammatical force, but remains attached, as an inseparable prefix, to many substantives. In its place, the Creole has converted the demonstrative adverb *là* into a post-positive article, and by composition with the personal pronoun *eux* has even formed a plural, *layo* or *layê*. Instead of the weaker forms of the personal pronouns, *je, tu, il, ils*, the stronger *moi, toi, lui, eux*, (Creole *moin, toi, li, yo* or *yé*), alone are used, and serve, at the same time, for the possessives. Nouns and adjectives have lost their few remaining inflections, and are invariable both for number and gender. The verb has suffered still more. The twenty or more inflections of *aimer* which are distinguishable by the ear are in Creole reduced to one, *aimé*, which may be considered the joint representative of the infinitive and participle, since in all regular and most irregular verbs these would, in the Creole pronunciation, be identical; where they differ, the infinitive is generally chosen. The different tenses are formed solely by means of auxiliaries, among which, however, *avoir* does not appear. The tendency of the strong or irregular verbs to become weak or regular, which has spread so widely in the Indo-European family, is noticeable here also. The syntax of the Creole is simplified in a corresponding degree. The genitive relation is indicated by placing the governed immediately after the governing noun. Many verbs which in French are reflexive, or which have the *régime indirect*, take, in Creole, the *régime direct*.

Hon. J. H. Trumbull read a paper upon "Some Mistakes concerning the Grammar, and in Vocabularies of the Algonkin Language."

This paper pointed out some of the errors that have resulted from cursory readings, or mis-readings, of Eliot's version of the Bible in the language of the Indians of Massachusetts. Some of these concern the grammatical structure of the Algonkin languages; others are found in the vocabularies. Of the former class, Mr. Trumbull mentioned:

1. The alleged discovery of a *definite article* in the languages of Massachusetts and Delaware. This discovery was announced by Mr. Duponceau, and on his authority has been affirmed by distinguished American and European philologists. It rests only on two or three mistranslations of verses from Eliot's Bible, and a false inference. Mistaking (*mo*) the *sign of the past tense* for a *pronoun*, Mr. Duponceau derived from this pronoun the prefix (*m'*) which he supposed to be the *definite article*, but which is in fact a *privative* and *indefinitive*, employed only before a few inanimate nouns.

2. The supposed *vocative case* of Indian nouns. In verses cited from Eliot, the terminations which Mr. Duponceau, Mr. Gallatin, and others regarded as belonging to the vocative singular and plural (*in* and *eunk*) are, respectively, those of *indefinite nouns-animate* and *collective nouns*, irrespective of case; as is shown by reference to other verses in which nouns of these forms were used by Eliot, as nominatives and accusatives.

3. Various false analyses of Eliot's translation of the name in Exodus 3 : 14, "*I am that I am*," as bearing on the question, whether a verb of simple existence can be found in any Algonkin language. Without entering into the discussion of that question, Mr. Trumbull showed that the Indian verb, used in the verse cited, affirms the relation of an individual to a species, or of like to like; "to be of the kind of," or "to be such as;" and that *nēn nuttinnin nēn nuttinnin* signifies, literally, "I myself am such as I myself am such as;" *Ego talis sum qualis ego sum*.

Errors of the second class—those that are found in the vocabularies—are more numerous. Many of these come from mistaking the order of words in the Indian text. Such was Professor Vater's, who put into his list of words in the language of the "Naticks, nach Eliot," (*Mithridates*, vol. iii., pt. 2, p. 338,) for the name of the *sun*, a verb meaning, "*he stood still*;" taking it, probably, instead of the noun which precedes it, from Joshua 10 : 13, "The sun stood still."

Twice, at least, the same distinguished scholar pointed out the resemblance between *cone*, another "New-England" name of the sun, and the Tatar *kun*, as an indication of the relationship of American and Tataric languages. Unfortunately, *cone* (*koon*, Eliot) means "*snow*," not "*sun*."

Dr. Pickering incorporated with his verbal index to Eliot's Grammar a few words selected by Mr. Duponceau from the translation of the Bible. Among these, *sohsum'onk* stands for "*forest*." It means "*forth-shining*," and, as used by Eliot, "*glory*." Mr. Duponceau found it in Isaiah 10 : 18, and was misled by the position of words in the Indian text, where the order of the English—"glory of his forest"—is inverted.

Mistakes of this kind, and of all kinds, abound in a list of nearly three hundred words "extracted from Eliot," printed in the first volume of Dr. Schoolcraft's "Information, etc., respecting the Indian Tribes." For "*husband*," he gives, from Genesis 30 : 15, a mutilated fragment of a verb signifying, "*thou hast taken away*;" for "*boat*," stands the verb "*to come by boat*," from Acts 27 : 16; and so on through the whole vocabulary, which, to the comparative philologist, is worse than worthless.

AFTERNOON SESSION.

Dr. H. McCartee, of China, gave an account of the Languages and Dialects of China.

Dr. McCartee had observed, even in the writings of Max Müller, statements which allude to the Chinese as if it were one language, instead of being a collection of dialects. The written Chinese language differs also from the spoken language; it being uniform throughout the empire. Each word is represented by a character, which is capable of inflection or inflexion. In reading these characters, a different pronunciation is employed in different parts of the country; just as the date of the present year, 1870, though represented by the same figures in English, German, and French, is pronounced differently in each of those languages. There are, indeed, as great differences between the dialects of China as between the languages of Europe. Many words, as some of the nouns and verbs, are common to the written and spoken languages. Other words, as the adjective "good," are nearly the same in all the dialects. But the word for "bad," for example, varies in every dialect and province; though a word which is an equivalent to "not good" would be everywhere understood. The pronouns differ in the various dialects, with the single exception of the first person singular of the personal pronoun.

There are two court or Mandarin dialects; one being spoken to the north, the other to the south of the Yangtse River.

What was the original dialect or language, it is impossible to say. The Chinese are not the aborigines of the country. Of these only a wild, savage remnant still exists. But since the emigrations of the Chinese into the country, (which took place in two directions; one by the way of Hoang-Ho, the other by the Yangtse-Kiang,) both the customs and the languages of the people have gone on diverging, until the empire is fitly represented to-day in its languages and customs by the continent of Europe. When summoned, a short time since, by the coroner in New-York, to act as interpreter between two Chinamen, he found that they could not talk together in their own language, though one was from Canton and the other from a place not a hundred miles distant from that city; but that they were holding a fragmentary conversation in broken Spanish.

In regard to the "pigeon-English," which is regularly taught in the schools of Canton, and which is often supposed by the English to be pretty good Chinese, and by the Chinese to be good English, this mongrel language is composed mostly of English words with Chinese endings, and which are used according to the grammatical and idiomatic construction of the Chinese language.

The written language is a sort of phonetic representation of the spoken. They have no alphabet, but use a character for each word. There are consequently many ten-thousands of these characters; but the acquisition of six thousand will give a person a good facility in using the language. One of the greatest difficulties in learning Chinese arises from their use of inflections in two words which are pronounced alike; a different inflection upon each giving to them altogether different meanings. The number of tones or in-

flections employed can be reduced to five. The spoken language is more syllabic than the written, the words of which are nearly all monosyllables. In the dialect of Ningpo are many words of three or more syllables, some of which are compound words, while others appear to be simple and incapable of analysis.

It has been said that it is impossible to print the spoken dialect in Roman characters. But this is really easier than to use the Chinese characters. The whole of the New Testament, and many other books, have been printed with Roman characters, and they are readily intelligible to the Chinese.

Hon. J. H. Trumbull read a paper "On Algonkin Names of the Dog and the Horse."

In every Algonkin language, we meet with two names for the dog: one of which belongs to that animal exclusively; the other is given him in common with other domestic animals.

The former, which may be called his proper name, seems to be derived from a primary verb signifying "to command," and in the passive, "to be commanded," hence, "to obey," "to serve," "to be a helper." Among the northern tribes, the dog was "the helper," not only in the chase, but as a draught-animal.

The other name describes him as "the belonging" or "the live property" of his owner—his *chattel*; *svum pecutium*. The Indian had neither flocks nor herds. The dog was the only animal with which he associated the ideas of exclusive possession and of personal property; just as in the Aryan languages these ideas were associated with the cow and the ox.

When other species of domesticated animals were introduced, the Indian gave them also this *general* name, of "live property," or the like, in addition to the *specific* and *descriptive* name he invented for each. Sometimes this specific name was formed by prefixing a qualifying word to the general. The Chipewewa spoke of his horse and his dog alike, as *o'di-un*, "his domestic animal," "his live property;" but he had for the latter a specific name, *annimoosh*, and he described the horse by another, as *paipaizhikogazhi*, "the one-nailed," or "the beast having undivided hoofs."

In the Delaware, the specific name of the European dog marks him as "wolf like." The specific name of the horse is "the beast who is accustomed to carry upon his back a living burden." There was a general name for both—employed also as a prefix to the name of every other kind of domestic animal—meaning, as in other Algonkin languages, "live property," or "servant." The Wyandot name of the horse, though of different composition, has nearly the same meaning as the Delaware; "the slave-animal that carries upon his back."

The paper gave other examples of the names of domestic animals in several American languages, with an analysis of each. In conclusion, it suggested to the compilers of vocabularies the importance of ascertaining not merely what each animal *is called*, but the *meaning of the name*, and whether it is *specific* or (more largely) *appellative*. In spoken languages, the constancy of Indian roots, and the inviolability of the laws of verbal growth, make analysis comparatively easy. It is possible that a thorough investigation of the

composition of animal names used by any American tribe would give results not without value to philologists who are prosecuting similar investigations in other families of language, or are working their way toward the very origin of speech.

Dr. A. C. Kendrick spoke upon the "Translation into English of the Greek Aorist Participle:"

The Greek future and perfect participles correspond to the English, leaving only the English present participle to answer to the Greek present and aorist. The Greek present denoted continued action; the aorist, a simple act. The aorist naturally throws itself into the past, because a temporary act is ordinarily expected in the past rather than the present. Hence the statement that the aorist participle is to be translated by a form denoting a time anterior to that of the verb with which it is associated. In point of fact, however, the aorist participle in this connection has a logical rather than a temporal connection with the verb. The aorist does not *necessarily* express an act anterior in time to that of the finite verb with which it is associated; and when it does express a previous act, the fact of priority is never emphasized. Even though we may, in certain connections, find it impossible to translate the aorist participle by any thing else than the English perfect, we thereby inject into the Greek an idea which it does not contain. The English present participle, according to the speaker, had not only a present force, but an aoristic force in which it corresponds strictly to the Greek aorist. *Which* force the English present participle may have in any given case, must be determined by the context. One mode, then, of translating the Greek aorist participle is by the English present participle—not as a matter of accommodation, and because we can do nothing better, but because the English has the precise force of the Greek. Other modes of rendering are by a finite verb. Still other modes are by the English present participle—(Query? verbal noun)—in connection with an appropriate preposition. As a last resort, the English present participle may be used. As we have no aorist participle, *eo nomine*, in English, we have come to use our perfect participle in somewhat closer approximation to the Greek aoristic sense. As the Greeks seem to have had an especial fondness for the aoristic form, they may have used it where the perfect would have been more natural—especially since the perfect participle was longer and more awkward in form than the aorist. Of course in such cases the rendition of the aorist by the English perfect is desirable. The speaker wished to strike a blow at the current teaching that the Greek aorist participle should be uniformly rendered by the English perfect. Crosby's Grammar took this ground. Taylor's translation of Kühner took this ground. Hadley's Grammar—the author of which sat just before the speaker—was the only one which he knew that made a correct statement on this point.

EVENING SESSION.

Dr. Dwight, Chairman of the Committee upon the Pronunciation of Latin and Greek, presented the following report:

The committee see no middle ground between the general principles laid down in the report of last year and the taking up of the whole matter in

detail. They are not prepared, therefore, to recommend, in a formal way, any thing additional to the former report.

The members of the committee are unanimous, however, in stating that, individually, they prefer the pronunciation of the diphthongs (1), *au* (*av*) like *ow* in *now*; (2), *ou* (*ov*), like *oo* in *moon*; (3), *eu* (*ev*), like *u* in *duty*. They also prefer, in reading Greek verse as such, to regard the rhythmic instead of the written accent.

By a motion at a subsequent session, it was ordered that the report of the Committee on Pronunciation, which was adopted last year, be reprinted in connection with the above supplemental report. The report adopted last year was as follows:

While the committee recognize the fact of wide diversities of opinion among American scholars concerning the mode of pronouncing the classic languages, and while among the members of the committee themselves there are considerable differences of judgment, they agree in stating that *they deem some uniform system of pronouncing the classic languages to be greatly to be desired, if possible to be obtained.*

They would favor, as at least one feasible step toward such a result, the *adoption of the continental system of pronouncing the vowels in both Latin and Greek.*

It is also their opinion that *it is desirable to observe the written accent in reading Greek, and also to mark the quantity of the vowels in reading both Latin and Greek.*

Professor Whitney read a paper upon "The present State of the Discussion of the Origin of Language."

Professor Whitney said that he had no intention of discussing the vast and difficult question of the origin of language, but wished only to straiten the field of discussion a little, and to point out in what direction further labor would be likely to produce the most valuable result.

In the first place, he claimed that the question was a legitimate scientific one, and to be treated by purely scientific methods. This, on the one hand, excludes all traditional or historical evidence, since the period of origin incontestably lies far beyond the reach of tradition or history. It forbids the mingling together of scientific and scriptural argument; when scientific research has reached a result, then is the time to compare it with scriptural statements, and see how they agree or are to be reconciled. On the other hand, it excludes the assumption (such as has been made especially by one popular authority, M. Müller) of a different human nature, a special faculty or instinct. To make such an assumption is to quit entirely the scientific basis.

In the second place, we are to distinguish clearly between what is already done, and what remains to do. To a certain extent, the question is historical; we arrive by actual historical inquiry at roots, usually or always monosyllabic, not parts of speech, grammatically unformed, as the concrete beginnings of speech. All authorities, worthy of attention, agree in this; no further work is progressive that does not build on this as a foundation.

In the third place, the point of widest bearing and highest consequence next pressing for settlement is, whether the first inducement to speech was from within, an impulse toward expression, for the relief and benefit of the speaker, or whether it was from without, a desire to communicate with another—whether speech was pushed out or drawn out. On this, authorities are greatly at variance, and the one view or the other is commonly assumed without argument. If it were well settled, opinions would be vastly nearer accordance on the whole question.

One more point of prime consequence was noted: Does the conception precede the word, or the word the conception, or are the two inseparable in origin, so that the conception can not exist without the word? This, too, is one upon which opposite and apparently irreconcilable opinions are held by highly-esteemed authorities.

These are the four tests by which every investigator in this department may be tried. If he is not sound upon the first two, his work is out of harmony with the present condition and spirit of linguistic science, and will not be heeded; if he leaves out of sight the other two, or is unclear respecting them, his work will add nothing essential to what has been already done—and, it may be claimed in conclusion, if he takes the wrong side of them, he will never reach a valuable result.

President Samson read a paper upon “Embryological Method in the Study of Language.”

The method called embryological, because it proposed the traces of organic development from the germ, has been employed only in modern times in physical science, since an instrument like the microscope is essential to minute observation. In metaphysical science, the tracing of spiritual development from the first manifestation of sensibility in the yet unconscious infant was pursued by the Brahmins of India as truly as by Leibnitz and Hamilton in recent days.

Human speech belongs to physical science, as Müller and the German writers argue, inasmuch as the law of its accumulated growth in languages long elaborated is beyond the control of the individual will. At the same time, on the lip of every master speaker, language is an instrument shaped as well as wielded; in its origin, it is an invention of human ingenuity; and hence its investigation belongs to metaphysical science.

For a double reason, then, the method of embryological study may be applied to the analysis of language. The first utterances of childhood, the infant-like effort to gain a foreign tongue, the fixed dialect of rude tribes, the vocabulary of technical artisans, the interjectional utterances of persons under strong excitement, and the elaborate periods of finished speakers as compared with the language of ordinary conversation, furnish so many distinct fields in which the germs of development in the linguistic communication of ideas may be traced.

Language is addressed to the eye in both sign and written symbols, and to the ear in vocal utterances. Sign-language, prominent in children and uncultured nations, an accompaniment of all speech, and in the master orators more expressive than vocal utterance, is now specially studied and elaborated

for the purpose of higher instruction given to deaf-mutes ; and hence its germinal development as a human invention can be readily traced.

In sign-language, there are three elements of address—mimic, tropic, and phonetic illustrations of thought. To represent plain or rolling land, smooth or agitated water, the deaf-mute moves his hands and arms in horizontal or undulating, smooth or notched lines ; thus employing mere imitation in expression. To picture the abstract ideas of fear or jealousy, of faith or charity, he gives the concrete expression always manifested in the features and movement of the person possessed by these emotions ; and thus, by tropes or symbols, communicates intellectual conceptions. Yet again, to indicate reference to a particular place or person, only to be recognized by his name uttered to the ear, or spelled in letters for the eye, the deaf-mute uses phonetic signs, representative of the letters of the alphabet.

This latter presupposes the existence in the mind of the deaf-mute of the forms of written language. In this element, now—the phonetic—a striking analogy is remarked between the principles of sign and written symbolism. Champollion's first clue to the system of Egyptian hieroglyphics was the observation that where, on the Greek inscription of the Rosetta stone, a proper name occurred, an oval inclosed certain figures ; indicating that a phonetic element entered into this mode of conveying thought. Future study, both of Clement, who, in the first century of our era, described the hieroglyphic system, and examination of the monuments of Egypt themselves, has developed classes of symbols, mimic and tropic, as well as phonetic. The hieroglyphic representations of water rippled, and of land undulating, is just the notched and waving line of deaf-mutes ; and as the great study of the deaf-mute teacher is now the invention of new tropical representations of conceptions, so the great effort of the decipherer of hieroglyphics is to divine the ancient inventor's art in tropical symbols.

The Chinese written characters are now classified into the same three divisions ; the mimic being gradually systematized into simpler tropic signs ; and the phonetic signs, quite distinct in both character and history, being used with a uniting bar to link them in forming proper names. The newly-discovered Moabite stone gives historic confirmation to the previously-existing inductive suggestion, that the old Phœnician alphabet, on which the Hebrew and Semitic and also the Greek and Indo-European alphabets were formed, was originally composed of the same three elements. This old and somewhat primitive specimen, as Colonel Rawlinson has shown, specially illustrates the mimic element.

As now sign-language accompanies and aids to illustrate all vocal utterance, the eye supplementing the ear, and as written language is an invention translating auricular into ocular signs, the suggestion is a natural one, that an analogy exists between the elements of vocal and written signs. Both seem alike to have been the invention of human genius ; and it is legitimate, in watching the first utterances of childhood and the exclamations of men essaying a new language or speaking under excitement, to seek in these germinal types of human speech the same analysis found to enter into written language.

A careful examination reveals the fact that the vocal elements are few in

number ; the effort of written language being to find a symbol for each of them. The vowels, or *vocales* proper, are but about fifteen in number, being formed by fixed positions of the lips, teeth, palate, and larynx ; while the *consonants*, which are, as their name indicates, but transitions between the sounds proper, do not exceed twenty-five in all the known tongues. A comprehensive study indicates that the lip-vowels and consonants, in which the movement of the organs is conspicuous, are found in all the rude and simple dialects ; that the harsher sounds are heard among energetic and especially in warlike tribes ; and that softened utterance grows up with culture. From the age of Grecian philosophy, an analogy between sounds addressing the ear and lines and angles agreeable in their proportions has been traced in varied arts. Plato, in his *Cratylus*, makes Socrates trace virtually the three classes of elements observed in sign and written symbols. Vocal signs, or uttered words, he argues, *succeeded* to sign-language ; some of the earlier words were imitations of sound given forth by natural objects either animate or inanimate, but could not imitate forms or other conceptions. Other words, virtually tropes, suggested indirectly by their sound objects addressing the other senses, and also shadowed mental conceptions, outside of all representations, appealing to the mind through the senses. Yet, thirdly, in proper names, while some represented certain attributes or characteristics of the person bearing the designation, many also must have arisen in mere arbitrary phonetic signs invented to designate different persons in whom no special characteristic could be noted.

The paper presented numerous facts in the structure of aboriginal as contrasted with cultured tongues, illustrating the analogy hinted ; and also traced the history of investigations made since the days of the Greeks, in the early ages of Christianity, in Charlemagne's era, and in yet later times ; all of which indicate that the origin and development of vocal utterance can be philosophically studied, as truly as that of a plant, or as the growth of the useful and the fine arts developed by human genius.

MORNING SESSION, FRIDAY, JULY 29.

President Anderson invited the members of the Association to visit the University in the afternoon.

A motion was made and carried unanimously, that the next (third) annual meeting of the Association be held in New-Haven, Ct., to commence July 25th, 1871.

The following report from the Executive Committee was adopted :

With reference to the proposition for this Association to establish a Philological Institute, which was referred for consideration to the Executive Committee, this committee, after due discussion, passed the following resolution :

Resolved, That in the judgment of the Executive Committee, it is not expedient for the Association to commit itself at present to the project to establish a Philological Institute.

Messrs. Willis C. Gaylord and William F. Lush, of Rochester, were announced as members of the Association.

Prof. S. S. Haldemann, Mr. S. J. Buckingham, and Prof. Schele de Vere were appointed a committee to nominate officers for the ensuing year.

The following resolutions were offered by Prof. Schele de Vere, and were unanimously adopted :

Resolved, That the cordial thanks of the Association be tendered to Mrs. Freeman Clarke for her courteous attentions to the members, who have highly enjoyed and fully appreciate her hospitality.

Resolved, That the thanks of the Association be tendered to Messrs. Ellwanger & Barry, and Mr. James Vick, for the beautiful flowers with which they decorated the place of meeting of the Association.

Resolved, That the thanks of the Philological Association be tendered to the trustees of the Brick Presbyterian Church, of Rochester, for the use of their building and its numerous conveniences.

Resolved, That the thanks of the Association be tendered to the local committee for its very thorough preparation and liberal outlay ; also,

Resolved, That the local committee be respectfully requested to convey to the citizens of Rochester the high appreciation and cordial thanks of the Association for their generous hospitality extended to its members.

The report of the Committee upon Renominations, recommending the reëlection, for the year 1871, of the officers of the present meeting, was unanimously adopted, and the officers were declared duly elected.

B. W. Dwight read a paper on "Considerations in favor of the thorough Reconstruction of Latin Grammar on Philological and Analytical Principles."

He expressed his surprise that Latin grammar had never yet been placed in England or America on its true historical and philosophical basis. Of the three forms of lingual analysis—morphological, verbal, and sentential—he stated that only the latter had received any adequate scientific treatment in Latin. Any analytic comprehension of the real genetic structure of Greek forms, nominal and verbal, was impossible to the grammarians at Alexandria in their day of rude beginnings in linguistic study. And the Latin scholars who copied their ideas and analyses had only such conceptions as they furnished them of the relational elements of human speech, and of the special forms of their own language. The idea on which they acted in arranging declension-forms and conjugation-forms was as much the military one as any other, of making a bold front, behind which all exceptional and doubtful matters could be easily stowed away from view, except as they were searched for.

It is as necessary to the higher ends and uses of thorough lingual study to comprehend the anatomical structure of verbal and grammatical forms, as it is, for accuracy and effect in drawing and painting, to understand well the in-

ward conformation, part by part, of the things represented. Not until within a very recent date have the materials existed for the proper and final readjustment of Latin grammatical forms on a completely scientific basis; and what has been done so well in Germany and America in respect to Greek grammar, ought now to be done in respect to the Latin.

The structural elements of the Latin verb are the verb-stem and tense-characteristic, (which, when associated, make a special tense-stem in each case;) with the personal or pronominal endings used for flexion; and the union-vowels, (*e*, *i*, and *u*.) employed to connect verb-stems and tense-stems with their personal terminations; and, in the forms of the passive, the passive voice-sign. In the structure of the Latin noun, there is the same arrangement of word-stem and flexion-ending as in the verb; and, in the case-form, the idea of its number is carried plainly in each case as a general fact. Both nouns and verbs should be classified according to their elemental substance, or *their actual stems*; and in separate divisions according to the original or changed forms of those stems. Contraction is a much more leading force in determining grammatical and verbal forms in Latin than in Greek; although this fact is so little hinted at in our best grammars and dictionaries.

Latin nouns are divisible into two great classes.

I. The consonantal declension, (the present third,) or those having a consonantal stem.

II. The vowel or contract declensions—all having vowel-stems, and all contract—five in number, A, E, I, O, U.

Exceptions, so named in our school grammars now, will disappear in large numbers under a right classification of Latin nouns, and a true presentation of their structural and pathological history. The reasons also for quite a number of prosodial rules will become manifest.

I. The consonantal typical or normal declension-form. It comprises all nouns that have a stem ending in a consonant.

Here the author gave, with references case by case to the corresponding Sanskrit-forms, the proper flexion-endings of this declension and as *the original norm of all Latin declension-forms*; arranging the cases according to their analytic relationship to each other as, nominative, vocative, accusative, genitive, dative, and ablative.

Under this declension he classified nouns as

1. Those having the pure unaltered stem in the nominative; (1.) With the gender-sign, *s*, affixed; (2.) Without it.

2. Those having an altered stem with or without the gender-sign.

1. Those of pure unaltered stems he subdivided into: (1) Labial stems; (2) Dental stems; (3) Liquid stems; with examples and remarks under each head.

2. Those of altered stems in the nominative comprise the great mass of nouns in this declension of labial, dental, liquid, and guttural stems.

(1) Nouns having labial stems altered in the nominative, (done always by affixing the gender sign, *s*, to them,) are few in number: (2) As to those of dental stems, the four following rules prevail: 1 §. They always drop a final dental before the gender-sign, as *lapis* for *lapids*, stem *lapid*: 2 §. They always (with the exception of *caput* and its compounds) drop a dental when

final without the gender-sign, as *poema*, stem *poemat*, and *lac*, stem *lact* : 3 §. They always drop one of two letters of the same kind, although radical, which would be final in the nominative, as in *os*, stem *oss* : 4 §. They sometimes lengthen the final vowel of the stem, or make a stronger vowel of it than before, as in *miles*, stem *milit*.

(3.) As to liquid stems,

1. They have a manifest tendency to assume a strong form in the nominative, as appears,

§ 1. In strengthening the short vowel *i* of the stem into *e* before *n* final, as in *flumen*, stem *flumin*.

§ 2. In taking the still stronger vowel *o* as a final vowel, when rejecting a radical *n* from the end of the nominative form, as in *imago*, stem *imagin*.

§ 3. In changing short *o* before *r* final in the nominative into *u*, as in *robur*, stem *robōr*. In *corpus*, stem *corpor*, we have, besides this change, the change also of final *r* into the stronger letter *s*. In such forms as *fœdus*, stem *fœder*, we have similar compound changes to those in *corpus*—only here it is *e* that is deepened into *u*.

2. Liquid stems reject, like dental, the final letter of the stem before the gender-sign, as in *pollis*, stem *pollin* ; *glis*, stem *glir* ; *mas*, stem *mar*.

3. In *fel*, *mel*, and *far*—stems *fell*, *mell*, and *farr*—one of two repeated letters is dropped in the nominative, (as in the dentals *as* and *bes*.)

4. S final in the nominative of liquid stems is sometimes the gender-sign with the final letter of the stem absent, as in *cinis* and *pulvis*, stems *ciner* and *pulver* ; and is always to be so analyzed when the given word is of the masculine or feminine gender. But it is sometimes substituted, for greater ease of utterance for an original *r* radical, as in *aes* and *crus*, stem *aer* and *crur*. It is always to be so analyzed when the stem is neuter.

(4.) As to guttural stems : they are never found unattended by the gender-sign : they are never of the neuter gender.

Mr. Dwight then traced at length an analysis of the vowel or contract declensions.

1. The vowel A declension. It includes all nouns whose stems end in *a*. Here belong also a few Greek nouns ending in *a*, *as*, and *es*—the final *s* in each of these forms being the masculine gender-sign. The Greek *e* nouns, always placed here, should be contrarily placed with the *e* declension.

2. The vowel E declension, (the present fifth.) In Greek grammar, nouns having *e* stems are placed with those of *a* stems, because so much alike in both their full and contracted forms. They should be in Latin in juxtaposition. Here the present and earlier forms of this declension were presented together, and their contractions were explained.

3. The vowel I declension. This is a new declension-form and not arbitrarily chosen, but necessitated by the fact that nouns of the *i* stems can be properly placed nowhere but in an *i* declension. They are such as *amnis*, *avis*, *civis*, *finis*, *ignis*, *ovis*, *unguis*, etc., all whose stems end in *i*. Some nouns belonging to this declension have the stronger vowel *e* in the nominative, as in *ædes*, *nubes*, *rupes*, etc., stem *ædi*, *nubi*, etc.

4. The vowel O declension, (the present second.) It includes all nouns whose stems end in *o*. Either the final *o* of the stem is changed into *u* in the nominative before the gender-sign *s*, and before *m*, the sign of no-gender ; or

the *o* syllable is dropped from the word, which is thereby so much shortened in form, as in *gener*, (for *generus*, for *genero-s*.) stem *genero*, and *vir* for *virus*, stem *viro*. In the Latin-Greek noun, *heros*, stem *hero*, (which should be placed under this declension,) the original mode of declining *o* nouns in Latin, appears but little changed from its typical form.

5. The vowel U declension. This includes all nouns whose stems end in *u*. The changes in this declension are less positive from the normal form than those of the other declension-forms.

How absurd appears the statement, in the light of these facts and principles, that nouns are to be divided into five declensions in Latin according to their various genitive endings; and that the stem itself is to be found by cutting off, in the first and second declensions, the last letter of the genitive, and in the fourth declension the syllable *ūs*, leaving only the fifth declension to be a vowel-declension.

The verb-forms of the language were analyzed by the author in the same way as those of the noun. The Latin verb was treated as if a wholly organic structure; and it was dissected and reconstructed according to the principles of its own organic constitution. Verbs were divided, like the nouns, into,

I. The consonantal, typical or normal conjugation-form.

II. The vowel conjugations.

1. The A conjugation. 2. The E conjugation. 3. The I conjugation.
4. The U conjugation, (a new conjugation, made necessary to include words of *u* stems, as *acuo*, *loquor*, *pluo*, *ruo*, *spuo*, etc.)

Our Latin grammars should be fashioned so as to present to the student all that is now known of the structure of the language, according to the most thorough morphological analysis. Latin grammar is, however, after almost two thousand years of the study of its elements in all civilized nations, in a crude, unscientific, and unartistic shape, like the agriculture of the eastern world, in respect to both its principles and its instruments; like the natural sciences in all countries at the beginning of this century; like all our dictionaries, Latin and Greek, and, within less than six years, English also.

Mr. H. M. Colton, of New-York, read a paper, in which he pointed out some of the difficulties which are practically met with in securing uniformity of pronunciation of the Latin and Greek languages. This paper was followed by a long discussion, at the close of which, upon the motion of Prof. Buttz, the members of the former Committee upon the Pronunciation of the Classic Languages were appointed a committee "to devise further means to secure uniformity in the pronunciation of the classic languages."

Prof. Comfort exhibited a folio volume, which was presented to the Association by Dr. McCartee, entitled, *The Monument of Yu*, and containing a reduced copy of an inscription upon a tablet at Si-ngarfū, in the Province of Shensi, in China. An antiquity of over three thousand years is claimed for the inscription, and is

accepted as correct by Bunsen and some others. The monument is interesting as showing the *tadpole* character or form in which the ancient Chinese classics were written, before the present characters were adopted.

The minutes of the Association were read, and the Association adjourned at twelve M.



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 PROF. W. D. WHITNEY.

* Deceased.

† These, with the officers of the Association, compose the Executive Committee.

ANNOUNCEMENT.

1. The Third Annual Meeting of the Association will be held in New-Haven, Ct., commencing on Tuesday, July 25th, 1871, at three o'clock in the afternoon.

2. All persons intending to be present are requested to send notice to that effect not later than July 1871, to the Secretary of the Local Committee, Mr. A. Van Name, New-Haven, Ct.

3. All persons intending to read papers at the next meeting are requested to send notice to that effect, to the Secretary of the Association, at as early a date as convenient.

By order of the Executive Committee.

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OF THE

THIRD ANNUAL SESSION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

HELD AT

NEW-HAVEN, CT., JULY, 1871.

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AMERICAN PHILOLOGICAL ASSOCIATION.

NEW-HAVEN, CT., July 25, 1871.

THE Association assembled, agreeably to notification, in the Representatives' Hall of the State-House, at three P.M., with the President, Chancellor Crosby, in the chair.

The report of the Secretary was then read and adopted. In the report it was announced that the following persons had become members of the Association, according to the provisions of the constitution, during the course of the year.

Professor Frederic D. Allen, East-Tennessee University, Knoxville, Tenn.; Professor J. Graeff Barton, College of City of New-York; Mr. F. S. Batchelder, Stafford, Ct.; Rev. J. H. Blakeley, Bordentown, N. J.; Miss Mary L. Booth, New-York; Mr. P. Born, Selingsgrove, Pa.; Mr. Elihu Burritt, New-Britain, Ct.; Mr. S. M. Capron, Hartford, Ct.; President Alexis Caswell, Brown University, Providence, R. I.; Rev. Dr. Talbot W. Chambers, New-York; Professor Elie Charlier, (Life-Member,) New-York; Professor Elisée Charlier, New-York; Professor Lyman Coleman, Lafayette College, Easton, Pa.; Professor Nelson E. Cobleigh, East-Tennessee Wesleyan University, Athens, Tenn.; Rev. William B. Corbyn, Quincy, Ill.; Mr. A. Crittenden, Brooklyn, N. Y.; Professor William C. Crane, Baylor University, Independence, Mo.; President E. S. Dulin, St. Stephen's College, Columbia, Mo.; Dr. F. Ebener, Baltimore, Md.; Professor William M. Fisher, Baylor University, Independence, Mo.; Professor Leon C. Field, Cazenovia, N. Y.; Mr. James B. Greenough, of Harvard University, Cambridge, Mass.; Mr. Edward M. Greenway, Jr., Baltimore, Md.; Professor Calvin S. Harrington, Wesleyan University, Middletown, Ct.; President Lucian H. Hammond, Lebanon Valley College, Annville, Pa.; Professor Willabe Haskell, Bucksport, Me.; Professor B. J. Hawthorne, West-Tennessee College, Jackson, Tenn.; Professor H. W. Haynes, University of Vermont, Burlington, Vt.; Professor M. W. Humphreys, Washington College, Lexington, Va.; Professor John T. Huntington, Trinity College, Hartford, Ct.; Professor William H. Jeffers, Wooster College, Mo.; Professor S. A. Theo. Jobe, St. John's College, Little Rock, Ark.; President Abiel A. Livermore, Unitarian Theological Seminary, Meadville, Pa.; Professor Ch. Louis Loos, Bethany College, Bethany, W. Va.; Professor J. H. McDaniels, Geneva, N. Y.; President George H. Magoun, Iowa College, Grinnell, Iowa; Professor Daniel Marvin, Jr., Racine College, Racine, Wis.; President F. A. Muhlenberg, Muhlenberg College, Allentown, Pa.; Mr. Bennett H. Nash, Boston, Mass.; Mr. C. W. Nassau, Lawrenceville, N. J.; President Cyrus W. Nutt, Indiana University, Ind.; Professor Edward North, Hamilton College, Clinton, N. Y.; Rev. E. G. Parsons, Derry, N. H.; Professor Oval Pirkey, Christian University, Canton, Mo.; President J. C. Pershing, Female College, Pittsburg, Pa.; Professor A. J. Quinche, University of Mississippi, Oxford, Miss.; President Joseph Shea, St. John's College, Fordham, N. Y.; Professor E. Snyder, Illinois Industrial University, Champaign, Ill.; Professor Friedrich Stengel, Columbia College School of Mines, New-York; Professor Daniel S. Talcott, Bangor Theological

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The Treasurer's report was presented, read, and accepted. It showed the receipts and expenditures of the past year to have been as follows:

RECEIPTS.	
Balance on hand, July 26th, 1870.....	\$32 86
Annual assessments paid.....	245 00
Fees from new members.....	310 00
	\$587 86
EXPENDITURES.	
Printing of Transactions, 1869-70, 500 copies.....	\$408 53
Printing, postage, stationery, and other expenses.....	59 73
	\$468 26
Total expenditure, 1870-71.....	\$468 26
Balance on hand, July 25th, 1871.....	119 60
	\$587 86

The Treasurer, for the Committee of Publication, announced that the volume of Transactions for 1869-70, was printed and ready for delivery to members.

Upon motion, Professor T. R. Lounsbury and Professor W. L. Montague were appointed Assistant Secretaries.

The address of welcome to the Association to the hospitalities of New-Haven was given by Lieutenant-Governor Francis Wayland. A response was given in behalf of the Association by the President, Chancellor Crosby, of the University of New-York.

The Association then proceeded to its regular business. The first paper, upon "Inaccuracies in Grote's Narrative of the Retreat of the Ten Thousand," by Professor Fisk P. Brewer, of Chapel Hill, N. C., was read, in the absence of the author, by Professor James Hadley.

Professor Brewer's criticisms were confined to the interval between the time when Xenophon received command and the arrival at Trapezus. He showed, by a minute examination of passages, that many of the details given by Grote are inconsistent with, or at least not warranted by, the statements of Xenophon and Diodorus, the only authorities whom he quotes. Thus, where Xenophon is represented (vol. ix., p. 78, Harper's ed.) as saying to his fellow-lochagi, "The enemy will be upon us at day-break." The expression (p. 79) that Apollonides "protested against it as *insane*" is hardly justified by Xenophon's *φλυαρεῖν*. P. 80 speaks of *four* commanders as seized by Tissaphernes, instead of *five*. On p. 88, we find "cavalry and bowmen," in place of "bowmen *and slingers*;" and on p. 89, "four thousand horsemen and

darters," where it should be "a thousand horsemen and about four thousand bowmen and slingers." For "darts" and "darters" on the *Persian* side, (pp. 88, 90,) no authority is found. The "galloped" of p. 92 is too strong for Xenophon's *προσελάσας*. That the houses of the Karduchi were "comfortable," (p. 95,) is not proved by *χαλκώμασι παμπόλλοις κατεσκευασμέναι*. On the same page it is intimated, without warrant, that the Greeks *waited* before taking what was necessary for refreshment. On p. 96, Kleonymos and Basias are spoken of as "two distinguished men" among "several" Greek warriors mortally wounded; yet Xenophon does not say that any others were killed, and these are only described as *καλῶ τε κἀγαθῶ*. Instead of a repeated refusal by Cheirisophus to obey Xenophon's entreaties, (p. 96,) there was really but a single instance. The *two* marches, (p. 102,) from the residence of Tiribazus to the river Teleboas, should be changed to *five*. For the statement (p. 105) that the reliefs from Cheirisophus were "sent *back* to bring up exhausted soldiers who had been *left behind*," there is no evidence. The attendance of the native youths (p. 106) was not confined to the fatigued soldiers. The "nine days' march" on p. 109 should be changed to *twelve*. The statements on p. 112, as to a certain soldier who had been a slave in Athens—that he was exported from home in his boyhood, and that he had escaped from slavery (with the suggestion as to the time and place of this event)—are not sustained by the language of Xenophon.

The second paper, by the Rev. Stephen R. Riggs, missionary to the Dakotas, "Concerning Dakota Beliefs," was read, in the absence of the author, by Hon. J. H. Trumbull.

This paper was not intended to cover the vast field of things of which their faith takes hold, but rather to select such as are most characteristic and such as are important enough to have made an impress on their language.

The Dakota names of the heavenly bodies were first noticed. Their family or generic name is *Wi*. The sun is the day *Wi*, the moon is the night *Wi*, and the stars are the "battle-axes" or "war-clubs" of *Wi*, (*wi-chanhpi*), perhaps because they are regarded as a great war-party, marshaled under the great captain *Wi*. The morning star is the "light-shooting star;" the evening star is the "large star;" the parallelogram of Orion is "the bearer" or "the bier;" and the milky way is "the Spirit Road," along which men's spirits, they say, pass to the great Hereafter. When the moon wanes, it is believed to have been gnawed by mice, and they say, *wi-yashpapi*, "the moon is bitten off." The sun is the real *Wi*; it "appears" in the morning, "goes down" or is "cast into" some place at evening. To it the Dakotas pray, offer sacrifices, and dance the "sun dance." They address it as "grandfather," and the moon as "grandmother."

Thunder is "the Flyer," *Wa-kiy-an*, and is represented as a great bird. Of lightning, "god-manifestation" or the "spirit coming-home," they make no representation. Of the four quarters of the heavens, the east and the west are "the sun rising" and "the sun going-down;" the north and the south are *Waziya* and *Itokaga*, regarded as gods, ever in conflict and each in turn victorious.

Boulders are the "solid gods," "hard *wakan*." These they worship, paint-

ing them red, decorating them with swan's down, and offering sacrifices. The boulder is *toonkan*, "grandfather," by preëminence.

Oonktehi, the great god of the waters, may be regarded as their chief divinity; certainly one of their oldest gods. To him they attribute the making of the world, by bringing up earth-seed from the deep waters. The name *Oon-kte-hi* is not resolvable into its elements, and seems to belong to an early stage of the formation of the language. The name of the *Takooshkanshkan* "god of motion," is of more recent origin. He is the Jupiter of the Dakotas and the object of frequent worship.

Heyoka, the personification of *contrariness*, the grotesque, the anti-natural, is one of the old gods, not much worshiped now. He is the god of fable and romance.

Wakan is an ancient word which represents the *god-worship* of the race. Every object of worship is *wakan*, and is worshiped because it is *wakan*. Its compounds are manifestly of recent date; a gun is a "*wakan* iron," a horse is "*wakan* dog." The idea of the "Great *Wakan*" (*wakan-tanka*) can not be an old one. It is their designation of the white man's God, and they have learned it from the white man. The "*wakan* dance" has been borrowed from other Indians, and is not an old institution with the Dakotas. Mr. Riggs gives some account of this dance, and of the initiation to the secret society by which it is performed, and proceeds to speak of the Dakota belief as to the soul and its future state. *Nagi* means "shade" or "shadow," as well as "soul" or "spirit." Of one who has breathed his last, they say, *nagi iyaya*, "the spirit (or shadow) is gone." They believe in the separate existence of the soul, and in a "house of spirits," *wanagitipi*. Every thing, even the dumb boulder, has a spirit. The world is full of spirits, who cause all disease and death. The conjurer works his cures by expelling or overcoming one spirit by another. To do this is *pikiya*, from a root *piya*, meaning "to make over again," "to renew," "to mend."

Sacrifice is probably an old form of Dakota worship. Mr. Riggs has observed it offered most frequently to the "painted stone," *toonkan*. The offering was sometimes a small dog, killed and painted red. He points out the apparent relation between *woshna* and *wayushna*, "to offer sacrifice," and *yushna*, "to drop," "to let slip," "to miss," "to make a mistake," and between the words for "labor" and "sin."

The observance of *wohduze*, or voluntary abstinence from something "sacred or forbidden"—the *taboo* of the Dakotas—is next mentioned. Then, their belief in omens or presentiments, (*wohdeche*), and in dreams, (*ihamna*), with their "vision-seeking," (*hamdepi*), by fasting, prayer, etc. The relation of what has been seen in a vision (*hamdohdaka*, "declaring the vision") must be given in *wakan* language, a sacred dialect, whose words have a peculiar meaning. In this dialect, "man" is the "two-legged being;" a dog is "the four-legged animal;" a black bear is "the black *wakan*," etc. Their songs are often composed in this *wakan* language.

The next paper was on the "Imperfect Tenses of the Passive Voice in English," by Fitz Edward Hall, Honorary D.C.L. Oxford, of Marlesford, England.

This paper was presented and read by Professor Whitney, who prefaced it

with a brief account of the author; the latter, though an American by birth and education, having spent his life so much abroad as to be less known than he should be to American scholars. He is a native of Troy, N. Y., and a graduate of Harvard, of the class of 1846. Having been shipwrecked on the coast of India, he was led to remain there, and to enter the British service, in which he held successively the positions of professor of Anglo-Saxon, Sanskrit, and Hindustani, inspector of schools for a province, and, after his return to England, librarian, for a time, of the India Office. In Sanskrit and Hindustani he has shown scholarship and done work not surpassed by those of any other living scholar of English birth. He has also always been an industrious and fruitful student of English, modern and ancient; is one of the editors of the Early English Text Society's series of publications; and has now in hand an extended series of chapters on points in the history, grammar, and criticism of our language. It was at his own suggestion, Professor Whitney said, that Dr. Hall had prepared and forwarded a paper for presentation at this meeting of the Association.

The subject discussed is the propriety of such locutions as *is being built*. Dr. Hall begins with quoting expressions of opinion, generally unfavorable and often violently denunciatory, respecting these locutions and their originators, on the part of various recent authorities. He then inquires respecting the time of their appearance. They are not mentioned in Priestley's grammar, (1772,) nor in Bretland's extension of it, (1785;) but Skillern (1802) gives a complete paradigm of verbal conjugation on the plan they involve. They are found used by Southey in 1795, by Coleridge in 1797, and by Lamb, Landor, De Quincey, and others, in passages which the writer quotes and refers to in full. And this sort of phraseology is becoming more and more common; the best English reviews, magazines, and journals are constantly marked by it; and some of the choicest of English writers employ it freely. After *is in building* had been corrupted to *is a-building*, and this had come to be felt as vulgar and abbreviated to *is building*, a just avoidance of ambiguity led, in the latter part of the eighteenth century, to the creation of *is being built*. There were two present participles in use, active and passive, namely, *building* and *being built*, and as an active imperfect or continuous tense had been formed by prefixing *is* to the former, so now likewise a passive imperfect by prefixing the same auxiliary to the latter. The form is not resolvable into *is being + built*, as has been strenuously urged by objectors, but into *is + being built*. Overlooking this, men like G. P. Marsh and R. G. White have been misled into strangely exaggerated reprobation of the new phraseology. The strictly analogical relation of *is building* and *is being built* is so obvious that it can not have failed to suggest itself to many minds, though it has escaped the notice of the authorities mentioned. The "absurdity" of combining *is* and *being* is wholly imaginary. If *is being built* is wrong because Latin *ens edificatus est* is inadmissible, then *is building* is also wrong, because *edificans est* would be bad Latin. If *be* and *exist* are completely synonymous, then *is existing* is as bad as *is being*. If *is being* involves an absurd repetition, then *sono stato* and *ist gewesen* are also absurd. Mr. Marsh's claim that consistency would demand, equally with *is being built*, its analogues *will be being built* and *would have been being built*, and their like, is not to be allowed; we say, for example, *preparedness*, but not *understoodness*, *designedly*, but not

acknowledgedly, a now too notorious fact, but not a never to be sufficiently execrated monster; practical usage having the right to decide how far it will go in a given direction of expression, where a compromise is to be made between desirable clearness and a felt awkwardness of phrase. To pronounce the locution "unidiomatic" implies a wholly new definition of *idiomatic*, and as to "being opposed to the genius of the language," that is a sounding phrase which has no philological value. The strength of those who decry the modes of speech here in question consists mainly in their talent for calling hard names, and their opposition really proceeds from no higher motive than literary conservatism and dislike of novelty.

The paper closes with a parallel between the new phrase *is being built* and the word *its*, which was new and shocking to the purists not very long ago; and it is made to appear that the latter involves worse violations of sound principle and analogy than the former.

EVENING SESSION.

The annual address was delivered by the President of the Association, Rev. Dr. Howard Crosby, Chancellor of the University of New-York.

After alluding to the progress of the Association in its work, and the favorable prospects under which it enters the third year of its existence, Dr. Crosby spoke somewhat as follows:

"Linguistics or philology may be considered either as a science or as a philosophy. Under the first aspect we may gain some idea of its extent by thinking of the vast number of languages which are to be investigated, not only those now spoken, but also many of which we have but the fossils. It touches here psychology and history, and enables us to know the unseen. A linguistic criticism is the source of all true commentary. By philology we can reconstruct prehistoric man, and read the history of times before the Olympiads and Nabonassar. Languages are never lost. By this science, the original unity of the human race is already nearly proved. The philologist is also in part a physiologist and an anatomist, because he must study the organs of speech. He seems to be the centre of all science; he is the universal interpreter; therefore he can not be contracted or illiberal. He receives from all and bestows upon all. Again, philology as a philosophy speculates on the value of language to man, and its relation to his mind. These speculations are not to be confounded with the facts of the science. Man has worked out language for himself, according to his needs. Language has wrought its marvels; its triumphs are the triumphs of our race. But itself records its weakness by its constant use of negatives. Every profound thinker has found himself fettered by language. Hence disputes and misunderstandings have arisen. Also in poetry, in devotion, in music, language is shown to be imperfect; it can never be made sufficient for the whole realm of thought. Man, in his development, must have a nobler and fuller language than he has to-day: This may be in a new creation with spiritual bodies."

The President, in conclusion, referred to the field of American languages as especially open to the researches of the Association, suggesting its division into sections and the organization of local branches.

After the close of the address of the President, Professor Comfort read a paper upon "The Order of Precedence in Study of the Ancient and the Modern Languages."

After stating the present condition of the discussion with reference to the position of language in education, Professor Comfort proposed the following reorganization of our system of linguistic education :

The study of one living language should be commenced by pupils when ten or twelve years of age. As much time, or more, should be given to the study of this modern language, as is now given to Latin in the academy or preparatory school. The method will at first be conversational and practical. Rigid grammatical instruction will be given later in proportion to the growth and progress of the student.

Two years before the close of the academic course the study of a second living language will be commenced. Upon entering college, the proficiency of the pupil in these two languages will be nearly equal. These two modern languages will take the place of Latin and Greek in the studies which are required for entrance to college.

During the whole of the freshman year, these two languages will be studied according to the most rigid philological method. During the remainder of the college course, at least one study at a time in other branches of science will be pursued from text-books in one or the other of these modern languages.

The study of Latin will then be commenced in the sophomore, and that of Greek in the junior year. Both of these ancient classical languages will be pursued about two years.

It will then remain for philological faculties in post-collegiate universities, or for professional schools, like the school of philology which is to be opened in connection with Yale College, to give that high training and culture in all branches of linguistic science, which is in general so lacking in America. Associations of linguists, like the American Oriental Society and the American Philological Association, have also a work to perform, in the promotion of linguistic science in America, which also is beyond the province of any school of instruction.

It is only through the influence of the (post-collegiate) universities, and of the various philological societies in Germany, that philology has, like the other sciences, attained such a high stage of development in that country.

Professor Comfort then gave at length the arguments in favor of this plan, claiming that it contains the natural order and method of the study of language, and that it offers great advantages over the present system, or conflicting systems, to all classes of students: to those who shall finish only the academic course; to those who complete the collegiate course; to those who, after leaving college, shall study in professional or technical schools; and to those who shall become professional linguists.

The objections that are urged to this plan were passed in review. A very respectable minority among the best philologists and educators in Europe, and quite a number in America, already favor this change. A number of the features in the plan proposed are adopted, and with eminent success, in some of the best colleges and other schools in Europe and America.

MORNING SESSION, WEDNESDAY, JULY 26, 1871.

The first paper of the morning was on "English Vowel Quantity in the Thirteenth Century, and in the Nineteenth," by Professor James Hadley, of Yale College, New-Haven, Ct.

Professor Hadley remarked that the modern Greek and the Romance languages have lost the systems of vowel quantity which belonged to the ancient Greek and Latin; and raised the question whether the same is true of English as compared with Anglo-Saxon. It is admitted that in English we have nearly lost the feeling of length by position, (where a short vowel stands before two or more consonants;) if *fast* and *fight* seem each longer than *fit*, we do not recognize *fast* as having to *fight* any definite relation of quantity. But as to vowel sounds, it can not reasonably be doubted that those in *file*, *foul*, *feel*, *fool*, *fail*, *foal*, *fall*, occupy more time in average enunciation than those in *fill*, *full*, *fell*, *doll*, *dally*, *dull*.

If, then, the present English has long vowels in some words, and short vowels in others, how far do these quantities agree with those which belonged to the same words in earlier periods of the language? In deciding this question, valuable help is to be derived from the *Ormulum*, a series of metrical homilies on the daily lessons of the church service, composed by the monk Orm in the thirteenth century. In the only known manuscript, written perhaps by the author's own hand, a consonant is regularly doubled when it follows a short vowel: thus, *it*, *if*, *hundred*, are written, *itt*, *yiff*, *hunnredde*. We can see then what vowels were sounded short, and what long, by the writer of this work; and by comparing them with present pronunciation, we can make out the nature and extent of the changes which have taken place since that time.

Such a comparison shows that, in the great majority of cases, the syllables which then had long or short vowels, have the same quantity now; and that the exceptional cases, where the quantity has changed, can mostly be referred to certain recognizable euphonic influences and tendencies. These euphonic causes of alteration in vowel quantity, it was the main object of the paper to set forth in their nature and working.

Thus, vowels have become long, since the thirteenth century, through the suppression of a following consonant, as in *alms*, *buy*, *day*, *brought*, etc.; in *light*, *four*, etc., the original long quantity has been restored in this way. Vowels have been made long also by the effect of a weak *r* before a consonant or at the end of a word, as in *for*, *dare*, *church*. So, before the liquid *l*, as in *all*; and especially before *ld*, as in *child*; and before the similar groups *mb* and *nd*, as in *climb*, *kind*. These changes before liquids had begun in the time of the *Ormulum*, which in some respects carries them further than the English; it often lengthens a short vowel before *ng*, as in *king*, *tunge*, (tongue.) Before other combinations of consonants, a long vowel has been shortened, and was so in many cases in the *Ormulum*: thus in *sleppte*, (slept,) *soffte*, (soft).

But the most frequent change in English quantities has been caused by the tendency to lengthen an accented short vowel in a penultimate syllable, when separated by only one consonant from the vowel of the final syllable. This

tendency, which has produced the long sound in *evil, chosen, name*, etc., is carried much further in the Ormulum, where *heavy, risen, love*, etc., have long vowels. It has also prevailed very extensively in the German.

Other euphonic tendencies to change of quantity were pointed out, which, however, have a more limited range of application. The paper closed with some remarks on suffixes, such as *-dom, -hood, -ly*, which were long in the Ormulum, but have become short in modern English.

Upon motion of Dr. A. B. Hyde, the Executive Committee were requested to cause a catalogue of the members present to be printed for distribution.

The next paper was entitled, "Notes on A. J. Ellis's Early English Pronunciation," by Mr. C. A. Bristed, of Lenox, Mass.

This book awakens a pardonable pride in us, when we consider that it is published by the Chaucer Society, of which our countryman, Professor Child, is so active a member. The work is a monument of industry, intelligence, and learning; nevertheless, we must take exception to some things in it. The palæotype is too cumbrous, and makes hypercritical distinctions. The notation of several sounds, both English and foreign, is open to objection. Mr. Ellis has committed the error of transposing the two Italian *O's*, (*chiuso* and *aperto*.) also that of making diphthongs in Italian.

An examination of the Spanish D leads to the conclusion that the Spanish language is undergoing an orthoepic degradation, by the syncope and apocope, not only of D, but of S, and even of R; and is passing through a stage similar to that which the French has already undergone.

With the majority of the old English sounds, as fixed by Mr. Ellis, no fault is to be found. The time, however, when long A received its present sound, most critics would put further back than the author has done. Mr. Paine's views on the diphthong A I (both in old English and old French) are, on the whole, more plausible than those of Mr. Ellis. What was "the fifth sound of A, *ai* in *fair*," given by the eighteenth century lexicographers? Was it the short E of *ferry* (= French *é*.) or the indistinct short U? As to the French sound which Mr. Ellis assigns to the old-English U, we may well doubt if it was ever naturalized in English, even among the French-speaking population. In Chaucer's time there was already a *French French*, and an *English French*; his prioress spoke the latter.

Three subordinate points in the work specially attract our attention. 1st. The word *one*. Possibly, in passing from *own* to *wun*, it had an intermediate stage of *un*. The pun in *Love's Labor Lost*, read with this pronunciation, becomes modern rustic English. 2d. The (present) prosthesis and aphæresis of H in English conversation. Mr. Ellis says truly that the former denotes a lower stage of society than the latter. Might he not have added that in the manufacturing districts the prosthesis extends to more respectable classes than in the metropolis and southern counties? It is a common popular error in America to attribute the prosthesis and aphæresis to the *same* classes and persons. Few Englishmen aspirate the H of initial W H; all Irishmen, Scotchmen, and Americans do. 3d. As to the diphthong O I; an examination of it in English and French, compared with Greek *oi* and Latin O E, suggests

a probability that in all four languages the first element had originally a digammatic force, which was afterward dropped in three of them.

In regard to the reformation of our orthography, while Mr. Ellis states very fairly and forcibly the defects and inconveniences of our present mode, he makes an admission fatal to the proposed change. "There can be no absolute standard of pronunciation;" therefore, there can be no fixed standard of phonetic orthography.

The next paper was upon "Anglo-Saxon and Early English Pronunciation," by Professor F. A. March, of La Fayette College, Easton, Pa.

The alliteration of Anglo-Saxon poetry gives a good indication as to what consonants were pronounced alike, and in what order the consonants of any combination were pronounced. The early English alliterative verses enable us to date approximately the changes of sound. An account was given of the alliteration of *c*, *sc*, *g*, *h*, *j*, *th*, and the combinations *hl*, *hn*, *hr*, *hw*, *wl*, *wr*.

Certain laws of phonetic change sometimes give a clue to sounds where alliteration fails; *th* as in *thin*, is not distinguished in the alliteration from *th* in *thine*; but surds gradually weaken to sonants, sonants do not change to surds. Hence arises a presumption that words pronounced with surds in English had them in Anglo-Saxon.

Again, a surd and sonant do not combine in the same syllable. Hence, the *-th* of the syncopated forms of verbs ending in a surd must have been surd: *thinedh* (thinketh) is incredible.

The Anglo-Saxons distinguish shades of vowel sounds which the later Norman English neglect. Words in *a*, for example, may exchange it for *ae*, *ea*, *e* and *o*. The traditional pronunciation of the descendants of those who used these weakenings of *a*, has probably never been pure *a* in those words which are still pronounced weak.

The statements of grammarians who describe any vowel as having a single uniform sound in early English are hasty generalizations.

AFTERNOON SESSION.

The Association met at three p.m., the Vice-President, Professor W. W. Goodwin, of Harvard University, in the chair.

The first paper read was on "The so-called Attic Second Declension," by Professor F. D. Allen, of the University of East-Tennessee, Knoxville, Tenn.

The close connection of the nouns in *ως*, *ω* with those in *ος*, *ο* was recognized by the ancient grammarians. No satisfactory exposition of the origin of this form of declension is found in modern grammatical works. The words belonging to it have *ω* at the end of the stem in place of the *ο* of the common form. This *ω* is, however, in no case original, that is, descended from a pre-Grecian *ā*. Examination of the individual words, with the aid of collateral forms and in the light of modern etymology, shows that the *ω* stems have arisen:

1. From stems in *ao* (older *afo* or *ajo*) by interchange of quantity, as in *Ἀτρείδew* from *Ἀτρείδew*: thus *λεώς, νεώς, ἀνώγειων*, from *λαός, (λαφος,) ναός, (νασφος,) ἀνώγαων, (ἀνω-γαφjων.)* Kühner's view, that *ao* was first contracted into *o*, and an *ε* arbitrarily prefixed, is singularly perverse.

2. From stems in *ao* (older *afo, ajo* or *aso*) by contraction: *δίμνωσ, αείνωσ, ἀγήρωσ*, from *δίμνωσ, αείνωσ, (-σναφος,) ἀγήρωσ, (ἀγηρασ-ος.)*

3. From stems in *wo* (older *ofo*) by shifting of quantity: *Κῶσ, γαλόωσ*, from *Κῶσ, (κοφος=canus,) γάλωσ, (γαλοφος.)*

4. From the same by contraction: *Κῶσ, γάλωσ, ζῶσ, (ζοφος,) πάτωσ, (πατροφος =patruus, cf. suus, from old Lat. soros,) ἄλωσ, (φαλοφος,) λαγῶσ* from *λαγῶσ.*

The remaining words, to be similarly explained, although some of them can not be with such certainty analyzed, are: *Ἄθωσ* or *Ἄθῶωσ, (Ἄθοφος,) Μίνωσ, (Μινοφος,) περίνωσ, (περι-ναφος,) ἠδύκρωσ, (-κραφjος,) κραταίλωσ, (-λαφος,) ἔωσ, (ἔφος,) ἀξιόχρωσ, Τυνδάρωσ, Βριάρωσ, Ἀμφιάρωσ, πλέωσ, (πλεjος,) ἴλωσ, from *ἴλωσ, σῶσ* from *σῶωσ, κάλωσ, Πετῶσ, Κέωσ*, and several others.*

The inflection explains itself without difficulty. The accent of the nominative remains in all the cases.

But *ἄλωσ, πάτωσ, Μίνωσ* may follow the third declension, and conversely *ἠρωσ* and *μήρωσ*, commonly of the third declension, occur in forms of the Attic second declension. The line is nowhere to be strictly drawn; all these words are one in formation. The stem ends in *ofo* or *of* interchangeably. That the fuller form is the original one, the etymology of *πάτωσ* shows. The second declension form is therefore the earlier in all these words. The other words declined like *ἠρωσ*, namely *Τρώσ, δμῶσ, θῶσ* have doubtless a like origin, (the accent of gen. pl. *Τρώων*, etc., may be thus explained,) and this whole class are seen to be, as it were, estrays from the Attic second declension. The acc. sg. in *o*, so common in the Att. 2d decl., *Ἄθω, Κῶ*, etc., corresponding as it does to *ἠρω*, (contr. from *ἠρωα*), is to be regarded as a third declension form, referable to the heteroclesia just explained.

The word *ἔωσ*, Epic *ἠῶσ*, Doric *ἄφῶσ*, is distinct from these. The Epic and Doric forms come from an s-stem *ἄσος*, (Sanskrit *ushas*.) The Attic *ἔωσ* (2d decl.) is generally thought to be due to a mere blunder of the language, but I am inclined to recognize a genuine vowel-stem *ἄσο*, to which the parallel form exists in Sanskrit *usha*.

This form of declension is not entirely confined to Attic, but is more a favorite there than in other dialects, particularly in the less elevated style or diction.

The third paper was on "A Mode of Counting, said to have been used by the Wawenoc Indians of Maine," by Hon. J. H. Trumbull, of Hartford, Ct.

The late Dr. J. G. Kohl, of Bremen, author of a "History of the Discovery of Maine," published by the Maine Historical Society in 1869, mentions, as a possible "reminiscence of the Northmen among the Indians of New-England," the fact that "among the Wawenoc Indians near Pemaquid, certain numerals have been handed down by tradition, bearing a resemblance to the Icelandic, which may have been derived by them in their barter with the northern strangers" who visited New-England in the eleventh century.

These Wawenoc numerals were first brought to notice by R. K. Sewall,

Esq., of Wiscasset, in a communication to the Maine Historical Society, January, 1868. They were printed in the *Historical Magazine* for March, 1868, with a note from the Rev. Dr. Ballard; of Brunswick, Me., (since deceased,) who asked "Whence did they come? Did Madoc bring them here in his semi-true, semi-fabulous voyage? or did Northmen leave them on the coast?"

The Wawenocs were a tribe or band of the Abnakis. They became extinct about 1750. Tradition affirms that they used these numerals, in their intercourse with the whites, early in the eighteenth century. Not one of the numerals, however, belongs to the Abnaki or to any other aboriginal language of New-England.

The writer was convinced they were not *Icelandic*. If, as he was inclined to believe, they were of Welsh origin, he saw no reason for looking back to Madoc, or the twelfth century, for their introduction. After searching unsuccessfully all the English and Scottish provincial glossaries, he has lately come upon their track. First, he ascertained that the knowledge of these numerals was not confined to the Wawenocs or to Maine. Two friends in Hartford had learned "the Indian way of counting"—manifestly of the same origin as the Wawenoc numerals—nearly fifty years ago, from their father, who resided in Massachusetts, and afterward in Windsor, Vt., (but never in Maine.) A lady in Western New-York had been taught the same way of counting by her mother, who used to live near the Narraganset Indians in Rhode Island. So, if the numerals were of Norse origin, the Northmen must have taken great pains to disseminate knowledge of their numerical system among the "Skrellings" of all Vinland, and the Skrellings must have had excellent memories, to preserve the strange sounds with so little corruption for seven or eight hundred years. A few months ago, light came from an unsuspected quarter. Mr. Alexander J. Ellis, of London, in the Transactions of the Philological Society, 1870, gave some specimens of English dialects written in "Glossic." Among these was a method of *scoring* sheep, used in the dales of Yorkshire. The Yorkshire score was surprisingly like the Wawenoc and Narraganset numerals! That they came from the same source, there could be no question. In answer to a letter of inquiry, Mr. Ellis most obligingly communicated all the information he had been able to obtain respecting this mode of counting, and promises further investigation. The score was printed for the first time, probably, in Mr. Ellis's paper on Palæotype, in 1867. He obtained it from a lady who learned it fifty years ago in Yorkshire. He has since received it, with some variants, from correspondents in Leeds, and elsewhere, and ascertained that it has been used within the memory of persons now living, in counting sheep. One correspondent thinks it was "prevalent in the East-Riding of Yorkshire, and right through to Thirsk."

Mr. Ellis agrees with the writer that the score is, *partly* at least, of Welsh origin. Whether it was brought into New-England from Wales or from Yorkshire is uncertain. There were Yorkshiremen in almost every township before the middle of the seventeenth century, and a good many Welshmen have visited Maine *since* the time of Madoc. There is clearly no reason for assigning its introduction to a high antiquity.

These scores are to be regarded rather as *tally-marks* or *counters* than as true cardinal or ordinal numbers. They were employed in counting off by

fives, tens or twenties. Traces of some such systems may be found in many school-boy rhymes for "counting out."

The fourth paper was on "The Newly Discovered Relationship of the Tuteloës to the Dakotan Stock," by Rev. Joseph Anderson, of Waterbury, Ct.

Mr. Anderson's paper consisted largely of extracts from letters of the well-known philologist, Horatio Hale, Esq., now residing at Clinton, in the Province of Ontario, Canada, giving an account of a visit to Nikungha, the last survivor of the tribe of the Tuteloës, and reporting a discovery made at that time. This venerable Indian, who has died since Mr. Hale's visit, at the advanced age of a hundred and six years, or thereabout, resided on the Reserve of the Six Nations, near Brantford. The Tuteloës, of whom he was the last representative of pure blood, had been looked upon by ethnologists as an Iroquois tribe, chiefly because holding a place in the Iroquois confederacy. But the list of words obtained by Mr. Hale from Nikungha showed conclusively that the Tutelo language belonged not to the Iroquois but to the Dakotan stock. Mr. Hale's list embraced over two hundred words: of these there are none which appear to be related to the Iroquois languages, while a considerable number of them bear a marked resemblance to the Dakota or the closely allied Omaha.

As introductory to the extracts from Mr. Hale's letters, Mr. Anderson gave a rapid sketch of the fortunes of the Tuteloës, from the time of the earliest records, when they were situated in southern Virginia and northern North-Carolina, until their removal, as one of the nations of the Iroquois confederacy, to the Reserve in Canada. He presented, next, a comparative vocabulary of twenty-five Tutelo, Dakota, and Nottoway-Iroquois words, in the preparation of which he had been assisted by Rev. Stephen R. Riggs, author of the "Dakota Grammar and Dictionary" published by the Smithsonian Institution; and considered in conclusion the bearings of Mr. Hale's discovery upon the whole subject of Indian migrations. One of the questions suggested by this newly-discovered relationship is, how to account for the separation of this single, isolated tribe from the extensive group of affiliated nations now situated to the west of the Mississippi River, and its establishment, so far away from the others, on the Meherrin River in Virginia. This question was discussed with special reference, on the one hand, to Mr. Lewis H. Morgan's hypothesis, (*North American Review*, January, 1870, p. 50,) that the course of the Dakotan migration was from the Rocky Mountains eastward, by the way of the Platte River and the Black Hills of Nebraska, to the head-waters of the Mississippi; and, on the other hand, to the opinion, which has found favor with some of our American ethnologists, that while other Indian stocks may have come from the north-west, and moved continuously eastward, the Dakotan stock came from the east and has been moving westward. The opinion which seems to harmonize the ascertained facts most readily, although leaving undecided the line of movement of the Dakotan migration, is that of Mr. Hale, that "in former times the whole of what is now the central portion of the United States, from the Mississippi nearly to the Atlantic, was occupied by Dakotan tribes, who have been cut up and gradually exterminated by the intrusive and more energetic Algonkians and Iroquois."

Of the twenty-five words in the comparative vocabulary embodied in Mr. Anderson's paper, eleven are evidently of the Dakotan stock, and five others probably so. In view of the great divergence among the confessedly Dakotan dialects, and the strong tendency to dialectic variation in all the American languages, the number of words which are the same or nearly the same in the two lists is surprisingly large. The following may serve as examples: "Two" in Tutelo is *nōmp*; in Dakota, *nōnpa*. In Nottoway, on the other hand, it is *dekanee*. "Four" is *tōp* in Tutelo; in Dakota, *tōpa*; but in Nottoway, *hentag*. "Seven" is *sagoi* in Tutelo, in Dakota, *shakowing*. "Nine" is *sang* in Tutelo; in Omaha, *shanka*. The Tutelo for "father" is *tāt*; the Omaha, *ndade*; the Tutelo for "fire," *pēti*; the Dakota, *pēta*; the Tutelo for "water," *māni*; the Dakota, *mini*. Some of the less obvious resemblances are equally suggestive to the comparative philologist.

In the evening there was no session, as the members of the Association attended a brilliant reception which was given to them in the galleries of the Yale School of Art.

MORNING SESSION, THURSDAY, JULY 27.

The Association met at nine A.M., the President, Dr. Crosby, in the chair.

The following persons were announced as having been elected members of the Association in accordance with the provisions of the constitution:

Professor A. M. Black, Monmouth College, Monmouth, Ill.; Rev. Charles E. Brandt, Farmington, Ct.; Rev. Dr. Horatio Q. Butterfield, New-York; Mr. H. L. Boltwood, Princeton, Ill.; Professor Franklin Carter, Williams-College, Williamstown, Mass.; President William C. Cattell, La Fayette College, Easton, Pa.; Professor Francis J. Child, Harvard University, Cambridge, Mass.; Professor Edward B. Cole, Yale College, New-Haven, Ct.; Professor J. C. Daniels, Olivet College, Olivet, Mich.; Professor George E. Day, Yale College, New-Haven, Ct.; Miss Mary C. Dickinson, Northampton, Mass.; Professor John B. Duncan, Washington College, Topeka, Kansas; Professor Evan W. Evans, Cornell University, Ithaca, N. Y.; Professor William C. Fowler, Durham, Ct.; Mr. A. W. Fowler, New-York; Professor J. N. Fradenburg, Fredonia, N. Y.; Professor Daniel C. Gilman, Sheffield Scientific Institute, New Haven, Ct.; Professor Joshua B. Garritt, Hanover College, Hanover, Ind.; Professor William H. Green, Princeton Theological Seminary, Princeton, N. J.; Professor Ephraim W. Gurney, Harvard University, Cambridge, Mass.; Mr. Horatio E. Hale, Clinton, Ontario, Canada; Professor James H. Hanson, Waterville, Me.; Professor Samuel Hart, Trinity College, Hartford, Ct.; Professor J. H. Jewett, Olivet College, Olivet, Mich.; Miss Rebecca Lowrey, New-York; Dr. Washington Matthews, Fort Buford, Dakota Territory; Professor G. C. Merrill, Washington College, Topeka, Kansas; Professor John L. Mills, Marietta College, Marietta, Ohio; Professor Edward D. Morris, Lane Theological Seminary, Cincinnati, Ohio; Professor William M. Nevin, Lancaster, Pa.; Mr. A. Parish, New-Haven, Ct.; Professor Lewis R. Packard, Yale College, New-Haven, Ct.; Mr. Tracy Peck, Bristol, Ct.; Professor D. L. Peck, University of Alabama, Tuscaloosa, Ala.; Rev. Dr. John Pike, Rowley, Mass.; President Noah Porter, Yale College, New-Haven, Ct.; Rev. Stephen R. Riggs, Lake Traverse, Minn.; Professor Timothy H. Roberts, Whitney's Point, N. Y.; Professor William C. Russell, Cornell University

Ithaca, N. Y. ; Mr. Eugene Schuyler, U. S. Legation, St. Petersburg, Russia ; Mr. Wesley Sawyer, Boston, Mass. ; Professor Charles A. Schlegel, Female Normal College, New-York ; Professor John S. Sewall, Bowdoin College, Brunswick, Me. ; Professor T. K. Smith, Colby University, Waterville, Me. ; Professor Frank Snow, Kansas State University, Lawrence, Kansas ; Professor Thomas A. Thacher, Yale College, New-Haven, Ct. ; Dr. Joseph Thomas, Philadelphia ; Professor Crawford H. Toy, Southern Baptist Theological Seminary, Greenville, S. C. ; Professor Henry M. Tyler, Knox College, Galesburg, Ill. ; President Milton Valentine, Pennsylvania College, Gettysburg, Pa. ; Mr. M. Warren, Providence, R. I. ; Professor Albert S. Wheeler, Florida, N. J. ; Professor Alonzo Williams, Brown University, Providence, R. I.

The first paper of the morning was on "Strictures on the Views of August Schleicher respecting the Nature of Language and other related subjects," by Professor W. D. Whitney, of Yale College, New-Haven, Ct.

Professor Whitney said that he had been led to prepare this paper by having fallen in with an English version of one of the essays to which it related, prefaced by an extravagant and indiscriminating laudation of its merits. When false views were presented and urged under the recommendation of highly considered names, it was necessary to take pains to refute them. He disclaimed any lack of respect for Schleicher, or of grateful appreciation of his many and great services to comparative philology, in criticising his linguistic philosophy.

The first essay spoken of was published in 1863, and bears the title "The Darwinian Theory and the Science of Language." It is an attempt to prove Darwinism true by the evidence of language ; because languages, like animals or plants, are natural organisms, which grow according to fixed laws, and are not determinable by men's will. This view of language the writer endeavored to prove false. He went through with all the particular modes in which a language comes to differ from another, its predecessor and ancestor, and showed that in each of them human agency is concerned, and no other agency beside ; and that what was true of every part was, of course, true of the whole, their sum ; and that this sum, and nothing else, constituted the so-called life of language. Of course, this being shown, the attempted proof of Darwinism falls away of itself.

The second essay was published a year later, and was a defense of its predecessor. It is entitled "Respecting the Importance of Language for the Natural History of Man." In professing to support the dogma formerly laid down—that a language is a natural organism—it really changes ground entirely, claiming that a language is the necessary result and expression of a specialty of physical organization in the person speaking it. This new doctrine, it was shown, is equally erroneous with the other. It entirely ignores the fact that every child *learns* its "native language," and might as easily have learned any other. Schleicher's attempts, partly to deny, partly to explain away, the fact that one is able to learn other languages, in addition to that which he has learned first, or his "native language," are also a lamentable failure. The subsidiary dogmas—that language is the sole exclusive characteristic of man ; that it is the sole reliable test of race ; that there must necessarily have been many primitive languages, and, therefore, many original and independent races of men ; that linguistic science leads us to the con-

clusion that men descended from the anthropoid apes ; that language-making and historical activity can not coexist, but characterize successive periods in the life of a race ; and so on—were one after another taken up, and their refutation attempted. It was claimed by the writer that the two essays were, in their foundation and whole superstructure unsound and illogical to a degree rarely equaled.

The second paper was on "The Origin of Language," by Professor F. A. March, of La Fayette College, Easton, Pa.

The roots of speech are from two sources, man's natural language, and the sounds made by external objects. An examination of parts of the Bible, Homer, Nala, The Hitopades'a, Beowulf, Kalewala, and Hottentot legends was reported as affording evidence to prove that the sounds of external objects are not what men most think of and name, and so going to show that imitation of such sounds did not furnish any considerable part of the fundamental sounds of language.

The facts are such as we might anticipate from psychological and physiological considerations.

Instinctive speech consists of utterances and vocal gestures to express the most vital needs of animal man, to invite, repel, warn, woo ; to utter joy, pain, surprise, love, hate, weariness, and the like. These are what he would talk, about first and most ; then would come objects which affect these feelings and wants, named as so affecting them.

Again, the life of a word is found in a permanent relation in a living man between certain states of his mind and certain nervous and muscular habits of his vocal organs ; a relation often hard to establish. In natural language it is established by instinct, and such sounds may be imitated by the slightest assent of the will. But the imitation of the sounds of external objects demands energetic effort of the imagination as well as of the muscular sense and of other powers, and it is to be classed in its beginnings rather with pantomime than speech proper, and is likely to be one of the rarest exercises of the mimetic power.

The latest school of science inclines to give the first man, as distinguished from the "ape-like progenitor," a large accumulation of inherited sound-signs. They therein agree, as to substance of linguistic fact, with the old belief that man was created with the divine endowment of language. There is no *saltus* in man's history to be called an origin of language ; but the present languages are proper growths from the natural language of the first free agents. The articulations seem to be distributed among the signs partly by the law of the least effort, the easiest going to the most used roots. Most objects are named at first as they affect man, the denotation being eked out by gesture, and the selection of objects to be named being directed by the eye ; but afterward a number of complex names are not built from roots, but made by whim as children make jargon names, or by onomatopoeia ; and a few of these are incorporated into language. It would seem possible to accumulate data for determining with fair probability the extent of the original speech, mainly by the scientific study of the speeches of savages, and the vocal sounds of infants, deaf-mutes, idiots, and the lower animals.

The third paper was upon "An Old Latin Text-Book," by Colonel T. W. Higginson, of Newport, R. I.

The writer desired to present the study of languages from the literary and artistic, as others had presented it from the scientific stand-point. Beginning with a sketch of the delightful childish associations which, in his case, surround a certain old book, (Leverett's *New Latin Tutor*,) he passed to a general assertion of the value of classical study to a boy as impressing him early with a sense of the beauty of words. Beneath all the excessive attention paid to the classics in our colleges there was this merit, that the sense of beauty, as distinct from mere science, had thereby been kept alive. The boy, he maintained, was naturally classical in taste, rather than romantic; the growing youth loved German literature, but the boy preferred the more definite outlines of the classics: as Emerson said, "Every healthy boy is a Greek." The current scientific tendency was to deprive English style of its beauty, and make it merely frank, manly, and direct; but the sense of art must be kept alive by the study of pure literature, and especially the models remaining to us from the Latin and Greek. [The entire paper has since been published in the volume entitled *Atlantic Essays*, by this author.]

The fourth paper was upon "Sign-Language as indicating the Law of Vocal and Written Language," by President G. W. Samson, of Columbian College, Washington, D. C.

Sign-language, though specially the means of intercommunication between deaf-mutes, is the method to which children, and rude tribes with but the vocabulary of a child, resort to make their wants and sentiments known. In its elaborated form, seen in all the characters used in early written communication, it is, and must be, composed of three elements, the mimic, the tropic, and the phonetic. The communications of uninstructed mutes, limited to material wants, are chiefly mimic, being a mere pointing to an object, as bread desired, and to the organ, as the mouth, which feels the want. This element is also a prolific fount in the elaborated modes of communication of instructed mutes; as it is in the kindred address to the eye in all hieroglyphic and primitive alphabetic signs. The second element, the tropic, provides for the expression of sentiment; by which mental convictions and emotions, as distinct from bodily wants and material operations, are communicated. The third, or phonetic element, is the only possible means provided by the language of signs, whether those signs be the motions of the mutes or the characters drawn by the pen, to enable mutes to communicate proper as distinct from common names.

In the merely elementary education heretofore given to mutes, these three elements of sign-language have been found adequate after the generations of inventive skill employed to enlarge their number. It became a serious question with the first deaf-mute college, whether any power of invention would prove adequate to the task of multiplying signs which could communicate every form of conception and sentiment essential to the comprehension of the several departments of mathematical and metaphysical investigation required in the study of natural science, of mental, moral, and æsthetical philosophy. This difficulty has led to the effort to train mutes to learn by the

eye to copy vocal utterance ; and this attempt, as well as the enlarging of the field of sign-language, throws light upon the origin and growth of language.

The effort to train mutes to vocal utterance by mere observation of the play of the vocal organs in others, calls attention to the facts that the vowels require but a very few, ten or twelve only, fixed positions of the vocal organs ; while the consonants, only from twenty to twenty-five in number, are produced by movements observed in four organs, the lips, teeth, tongue, and larynx. All these fixed positions and movements can be carefully noted by watching with the eye and by placing the hand on the throat. The force of the utterance necessary to make these positions and movements convey vocal sounds to those who hear, is learned by holding the hand of the mute before the mouth of the teacher. The elements of vocalization thus become so simplified and practically comprehended by the mute, that in due time he can follow the speaker and distinctly respond, as sure and confident in the use of his natural organs as the trained pianist is of the utterance that will come from touching his artificial keys.

In the advance of invention in sign-language, it is found, as might be anticipated, that only simple ideas, or roots, can at first be formed ; that conceptions of time, mode, quality, etc., enumerated in the categories of Aristotle and of Kant, must be conveyed in separate signs ; while time permits the shortening, the combining, and finally the elaboration of grammatical prefixes and affixes to root-signs, so that case, mode, and tense assume the character found in the most polished tongues.

Thus in a new language forming in aggeration, the origin of language as an invention, and its growth to maturity, may be scanned.

Upon motion, the President appointed Professor W. S. Tyler, Professor H. N. Day, and Rev. J. Anderson, a committee to select the place for the next annual meeting.

Upon motion, the president appointed Rev. Dr. Hyde, Professor S. S. Haldeman, and Rev. C. H. Brigham a committee to nominate officers for the ensuing year.

The president announced that the members of the Association were invited by the president of Yale College to visit the different buildings and cabinets of the college during the intermission between the morning and afternoon sessions.

AFTERNOON SESSION.

Dr. J. Thomas, of Philadelphia, and Dr. N. W. Benedict, of Rochester, read papers upon the "Pronunciation of the Latin and Greek Languages." The reading of these papers was followed by a long discussion, but as the committee on pronunciation of the ancient classical languages, which was appointed last year, and to which the whole subject was referred, had made no further report, no additional action was taken by the Association.

EVENING SESSION.

The first paper was on "The Celtic Elements in French," by Professor A. H. Mixer, of Rochester University, N. Y.

Buffon said many years ago, "Le style, c'est l'homme." The linguistic science more recently has added with emphasis, The language; it is the nation. Every people, it is now claimed, may be analyzed by its speech. Language furnishes to civil history its background. It takes up the thread where history began, and traces it back to the beginning of the nation—the infancy of the race. It thus solves the most difficult problems of ethnology; those pertaining to the beginnings of our primitive races. But more than this, the speech furnishes much of the very minutia of subsequent history, and all the more important changes and phases of the progressive national life. Hence the testimony of language and that of history must agree. Where these now seem discrepant, we must suppose the disagreement but apparent, as the future investigations may prove.

This article proposes to examine the linguistic testimony as the nationality of the French. Is the Frenchman essentially Celtic or Roman? Every student of the French language and people finds from the outset of his work this discrepancy, that the language appears more completely Roman than the people does, or than the facts of history seem to justify. Are we mistaken in the facts of language or those of history? What are the historical probabilities?

The French nation is the issue of three successive waves of migration. The Roman invasion, where history begins, found the country occupied by the Celts. These form the basis of all future national and linguistic growth. The picture of the ancient Celt, as drawn by Roman writers, strikingly corresponds in every feature with that of the Frenchman of to-day: "In order to understand the history of the French nation," says Heeren, "it is necessary to consider it the issue of the Celtic race. It is thus only that we can explain this character which, in spite of the various intermixtures to which the Celtic population has been subjected, remains even to-day in the French such as it is delineated in Cæsar." "The Celts were not barbarians, but true heralds of civilization wherever they settled; the equals of Saxons and Romans and Greeks, whether in physical beauty or intellectual vigor."

With such testimony to the magnitude and character of this ancient people, can we doubt the necessarily powerful influence it exerted upon any nation with which it combined? Were the millions of Gauls absorbed and lost? Was there not here, as in all such cases, a *compromise*, and will not the language, when properly analyzed, show this?

All possible influence of the Celt in the formation of the French is included in contributions to the vocabulary, and changes effected in the other elements, chiefly the Latin. The contributions to the vocabulary were very few, for reasons readily apparent; but the changes wrought in the Latin elements were numerous and great, including both changes in words and changes in syntax or the fundamental structure of the tongue. Perhaps the most striking feature in the French is, that nearly all the words appear here orthographically and phonetically shorter than in the language from which they

are derived. The phonetic decay is immense. Is not this remarkable feature, which even Schleicher thinks is due to some strong local influence, to be credited in a high degree to the Celt, whose hasty and impetuous temperament would naturally tend to bring about just this result? It is a significant fact that all the simple sounds in French are found in Neo-Celtic Bretonne dialect, and also all those of the Bretonne with the single exception of the guttural *ch* are in the French. Several of these sounds were unknown to the Latin. The nasal sound, the most marked peculiarity of the French pronunciation, appears due to the Celt. Indeed, so numerous and great have been the changes from this source as to lead us to conclude that in the most characteristic features of her phonetic system the French language is not of Latin, but of Celtic birth.

The changes in the syntax have been equally numerous and radical. The fundamental law of the Latin was synthesis and dependence; that of the French, analysis and independence. The Celt has broken the proud structure of the Roman into fragments. These fragments are used in the formation of the new speech, but that the Celt is the artisan is seen throughout all. He has also caused to enter into the new tongue that simplicity, directness, elasticity, and vivacity—that spirit—that something which renders it surely more Gallic than Roman. The testimony of language is thus found to harmonize with that of history in leading us toward the conclusion that the French character is essentially the offspring of the ancient Celt.

The second paper was entitled "Studies in Cymric Philology," by Professor E. W. Evans, of Cornell University, Ithaca, N. Y.

This paper was devoted to the discussion of various questions relating to the early Welsh.

After stating the consonant changes which, as shown by Zeuss, characterize the transition from old to middle Welsh, (p, t, c, when not initial, to b, d, g; b and m to v; etc.) Professor E. showed, further, that these changes, when the consonant is not followed by another, are regularly attended with the lengthening of preceding short vowels: thus, *cat*, battle, becomes *cād*, *epawl*, colt, becomes *ēbawl*; etc.

Professor E. showed by examples that the verb-ending -it, 3d sing. pres. act. ind., (compare Welsh -id and Latin -it,) which Zeuss, or his editor, finds preserved only in one Welsh gloss, is really of frequent occurrence in the old Welsh poets.

As another result of his own researches, Professor E. showed that the -ator, -etor, -itor, of the old Welsh poets, heretofore treated as gerund and supine endings, are really passive endings of the finite verb—the equivalents of the Welsh -ither, -ithir, and the Latin -atur, -etur, -itur.

He impugned Zeuss's etymology of the name *Cymro*, Cambrian, (*cyn*, con, and *bro*, regio,) by showing that the early derivatives of the name indicate *cymra* as its older form.

Among other subjects discussed by Professor E., was an old Welsh gloss of the *Folium Luxemburgense*, which Zeuss passes over as obscure.

The next paper was on "Algonkin Names of Man," by Hon. J. H. Trumbull, of Hartford, Ct.

The Indian speaker aimed always at extreme precision. He never generalized. His vocabulary was poor in generic terms. It grew by progressive differentiations—from genera to species, from species to varieties and individuals. There was not, perhaps, in the Indian mind, certainly not in his language, any inherent incapacity for generalization; but he avoided it as a defect, whether in thought or speech.

A large proportion of the English words selected for the basis of comparative vocabularies of American languages are generic or class names. None of these can be translated by a single word, in any Indian language. Every Algonkin language, has, for example, names for "elder brother," "twin brother," and "younger brother," for "son of the same father," and "son of the same mother;" but in no dialect is there a precise equivalent of the appellative "brother."

The names given by various tribes to *man*, or rather the names which have been assumed to be the equivalents of the English word *man*, in its two senses, of "an individual of the human race," (*homo*,) and "one possessing in a high degree the distinctive qualities of manhood," (*vir*,) have occasioned much perplexity to the vocabulary-makers. The truth is, that it is as impossible to find an Indian word with the precise meaning of the Latin *homo* as of the English "man." By resorting to the Latin, the difficulty is halved merely, not escaped. No American language has any single name applicable alike to the red man and the white, to the speaker's own tribe or nation and to his enemies or subjects, to young and to old, to chief and to councilor, prisoner and slave, and in its larger sense common to both sexes. *Vir*, it is true, finds in almost all dialects a correspondent term; but *homo* is untranslatable by an Indian.

Mr. Trumbull proceeded to analyze and discuss the meaning of the two classes of names for "man" found in the Algonkin languages—both of which are combined in the Abnaki *aren-ambé*, and the national name of the Delawares, *lenni-lenápe*. He pointed out the errors of Heckewelder, Cass, and Duponceau in the analysis of this Delaware name. The Massachusetts *ninnu*, Abnaki *arení*, Delaware *lenni*, are identical; *n*, *r*, and *l* being interchangeable in Algonkin dialects. Each means a man "of the same kind" as the speaker, that is, an Indian—an "original," or "common," or "normal" man, as opposed to a "stranger," or "foreigner," or one "of another language." This contrast is preserved in the names *Illinois*, (*lenni* or *illini*, with the termination given it by the French,) "men of our kind," and *Peoria*, from *piroue*, "strange," "foreign," which was a village of Indians speaking a strange language.

Omp, ápe, ambe, is a noun generic denoting an "adult male;" primarily, the Latin *mas*, not *vir*. With one or another prefix, it denotes a "chief man," "captain," "husband," "brother," etc. Its primary signification is, "to stand upright;" "walking in an erect posture," Heckewelder translates it.

Lenni-Lenápe means, "adult Indian men," "*viri* of our race;" "men like ourselves"—of the "common" or "normal" type.

This was illustrated by the analysis of tribe names in several languages of the Algonkin stock.

MORNING SESSION, FRIDAY, JULY 28.

The committee upon nominating officers for the ensuing year reported the following nominations, which were carried unanimously:

President.—Professor W. W. Goodwin, Harvard University, Cambridge, Mass.

Vice-Presidents.—Rev. Dr. A. C. Kendrick, Rochester University, N. Y.; Rev. Dr. W. S. Tyler, Amherst College, Mass.

Secretary and Curator.—Professor G. F. Comfort, New-York.

Treasurer.—Hon. J. Hammond Trumbull, Hartford, Ct.

Additional Members of the Executive Committee.—Rev. Dr. A. N. Arnold, Chicago University, Ill.; Chancellor Howard Crosby, New-York University; Professor James Hadley, Yale College, New-Haven, Ct.; President G. W. Samson, Columbian College, Washington, D. C.; Professor J. B. Sewall, Bowdoin College, Brunswick, Me.

Upon the motion of Dr. Samson, it was voted that the duties of the officers-elect should commence with the close of each annual session.

The report of committee for selecting the place for holding the next (fourth) annual meeting of the Association, fixing upon Providence, R. I., was unanimously adopted.

The first paper of the morning was on "The Chronology of some of the Events mentioned in Demosthenes on the Crown," by Professor W. W. Goodwin, of Harvard University, Cambridge, Mass.

Professor Goodwin said, It is generally conceded by scholars that the decrees, laws, and other documents included in the text of Demosthenes on the Crown are spurious; but the fact that Clinton's *Fasti Hellenici*, which recognizes the documents in question as of historic authority, still remains the chief authority in Greek chronology, coupled with the recent republication of a popular edition of Aeschines against Ctesiphon which follows Clinton's chronology in general, makes it worth while to call attention to the subject. If these documents are taken as authority, it is absolutely impossible to make any consistent chronology of the events which preceded the battle of Chaeronea, and it will strike every one who examines the subject that not a single name of an archon, and not a single important date given in these documents, can be shown to be correct. But if we follow the plain statements found in the text of Aeschines and Demosthenes, nothing can be simpler than the whole order of events. Aeschines tells us that in the last month of the year of Charondas (338-7 B.C.) Demosthenes was appointed one of a commission of ten for restoring the walls of Athens. Now, the whole object of Aeschines in this part of his argument is to prove that the decree for crowning Demosthenes was proposed during the latter's year of office. It was

therefore proposed during the year which followed his election, that is, the year 337-6 B.C. As the crown was to be proclaimed at the Great Dionysia in the spring, the decree of Ctesiphon must have preceded that festival; and as the indictment must have been brought against the decree immediately after the proposal—that is, between its passage by the Senate and the first day on which it could be presented in the assembly—we must place the two events together, probably in the winter or early spring of 337-6 B.C. But Aeschines further states that his indictment preceded the death of Philip, that is, the summer of 336 B.C. But the documents above mentioned place the decree in October of the year of Euthycles, (who never was Archon at all,) and the indictment in March of the year of Charondas, 338-7 B.C. The same is true of the dates of the events which precede the battle of Chaeronea. Leaving out of account the spurious documents, we see that Aeschines made his famous speech at Delphi in the spring of 339 B.C.; that Philip was chosen general of the Amphictyons in the autumn of the same year; that immediately after his election Philip passed Thermopylae and seized Elatea. The panic at Athens and the embassy of Demosthenes immediately followed. The alliance with Thebes and the entrance of the Athenian army into Boeotia succeeded; and the skirmishes between the allied forces and Philip's invading army fell in the winter, one of these being called by Demosthenes "the winter battle." The decisive battle of Chaeronea was fought in the following summer. The year of the delivery of the orations is shown, by a great variety of testimony, to have been 330 B.C.

The second paper was on "The Mode of expressing Number in certain Indian Languages," by Mr. George Gibbs, of New-Haven, Ct.

Mr. Gibbs referred to a paper by him published in the Smithsonian Miscellaneous Collections, (160, Appendix B,) on the numeral systems of certain languages, showing that modifications, either by direct change or the introduction of particles, were then used in counting different objects. This peculiarity exists not only in very many American languages, as, for instance, the Algonquin, the Iroquois, the Selish, the Mexican, and others; but among some of the South-Sea Islands, and even in the Yoruba, an African language. The idea appears to be in all cases descriptive. In some languages, it seems to correspond to the "animate" or "inanimate" objects counted; but in others, it has a vastly wider range, and the connection between them can not easily be traced.

The most extraordinary development known is in the Cakchiquel or Guatemalteco of Central America. The late Mr. Theodore Dwight, a member of the American Ethnological Society, had found in a rare work on that language, not less than forty-five modifications of the simple or common numerals, of which it will be sufficient here to mention a few: In counting words, the syllable *pah* is added, cutting off the last letter of the simple numeral, thus, *hun*, one, *hupah*, one word; *cay*, two, *capah*, two words.

In the same way, other changes are made in counting by threads or strings; by hands; by pairs; by closed hands, or fists; by drops; by fragments, splinters, crumbs, and swallows in drinking; by spoonfuls; in counting

timbers, poles, and fishes; in counting provinces; parties; globular objects, as eggs, loaves of bread, etc.

In the Cherokee language, according to the Rev. J. B. Jones, the same idea enters into the verb; as, for instance, "I take a long object; I take a round object; I take objects folded, or which can be laid one upon another;" but it does not appear in the numerals themselves.

Further remarks were made upon a peculiarity in the Uniapa language, of one of the Micronesian Islands, in which it appears that a systematic anatomical vocabulary exists; also distinct names, not systematic, for geometrical figures, etc., and finally distinct numerals for different classes of objects.

Mr. Trumbull read some extracts from a letter lately received from Dr. Washington Matthews, U. S. A., Post Surgeon at Fort Buford, D. T., accompanying specimens of a dictionary of the language of the Minitares or Gros Ventres, Indians living near the north branch of the Missouri, between the Mandans and the Yellow Stone River. This language, of which vocabularies have been published by Say, the Prince Wied-Neuwied, and Dr. F. V. Hayden, is of the Dakota stock, nearly related to (if not to be regarded as really a dialect of) that of the Aubsároke or Crows. Dr. Matthews, who has had favorable opportunities for acquiring a knowledge of the language, had nearly completed a dictionary of it, when his manuscript collections were destroyed by fire, at Fort Buford. He is now busily engaged in re-writing his work, in which he aims to exhibit the analysis of every compound word and to refer derivatives to their roots.

"I consider (he writes) that not only is the analytical method the *best* way of studying the aboriginal tongues, but it is the *only* way of studying them, that is, of giving to them an attention which we may dignify by the name of study. In converting an oral into a written language we can only secure a reliable orthography by a careful analysis. I have found that Indians, in conversation, will take the same liberties with their language, that Europeans do with theirs—abbreviating, suppressing sounds, and slurring words together, where it suits their convenience. A word as it falls from the lips of a speaker is not always to be put down with a certainty of correctness. In different connections, and in the mouths of different individuals, the same word will often sound differently, and the *standard* word, as it should be written, can only be discovered by analysis. A person who endeavors to 'pick up' a language from the Indians themselves, will so frequently hear phrases instead of words, and experiences such difficulty in obtaining the single word sign for any idea, that he will progress but slowly unless he attempts to analyze from the beginning; it is even difficult to fix a long compound word in the memory, unless the component parts of it have been discovered. So in the first steps to the acquisition of a language, as well as in the more thorough examination of its grammatical construction, he must be assisted by analysis."

"In comparing one language with another, or in endeavoring to draw conclusions as to origin from such comparison, analysis is indispensable, and the errors committed by those who disregard it are aggravating," as Dr. Matthews shows by examples from the vocabularies. "Again, in languages totally different we occasionally find words of similar meaning, pronounced alike, or nearly alike, and only from analysis we can learn their dissimilarity." Mr. Catlin, endeavoring to establish the Welsh origin of the Mandans, calls attention to the "striking similarity" of the Mandan *Maho peneta*, "the Great Spirit," and the Welsh *Mawr penaethir*, "to act as a great chief—head or principal—sovereign or supreme." "The analysis of the Mandan name would have shown Mr. Catlin that it is formed from *ma*, 'the, that, which,' *hopini*, 'medicine, mystery,' etc., and *te*, (pronounced *hte* or *htes*, except in compounds), 'great;' that it should be written *ma-hopini-te*, 'the great mystery' or 'medicine;' and that there is no possible connection between it and the Welsh *mawr, penaethir*, 'head-man;' moreover, the Mandans call their highest deity or deities, not 'The Great Spirit,' but 'Chief of Life,' 'Master of Life,' (*Omahank numaksi*), or 'The First Man,' (*Numak mahhana*), as we may learn even from the first part of Mr. Catlin's work—written before he started his hypothesis of Welsh origin."

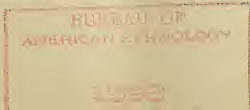
The next paper was on "An Ancient Bulgarian Poem concerning Orpheus," translated by Rev. C. F. Morse, for thirteen years a missionary of the A. B. C. F. M. in Bulgaria.

It was presented, in the absence of the author, by Professor Whitney. The poem is said by Mr. Morse to have been brought to light by S. I. Verco- vich, of Serres, and printed at Moscow, in 1867, by a Russian ethnographical society, with a prose translation and preface in Russian. Its age is unknown; but it must have been composed since the Bulgarians received Christianity, and, judging by the dozen Turkish words contained in it, since the Turkish conquest of the country. Probably it is two or three centuries old, and produced in Macedonia. The metre is somewhat irregular; repetitions of the end of one line at the beginning of the next are a frequent feature. The translation given is quite literal, and not in verse.

The poem tells how Orpheus went to Arabia to win a royal bride, and finally succeeded in bringing her home, after overcoming various obstacles and enemies of a supernatural character. The whole action is completely, almost absurdly, supernatural, and borrows nothing whatever from Greek tradition or fable, except the name of the hero, and his skill upon the harp, and power to work wonders by its means.

Professor A. C. Kendrick, of Rochester University, N. Y., read a paper on the "Pronunciation of the Greek Aspirates."

He first gave an account of the origin of the aspirates, and then controverted the arguments of Professor George Curtius in favor of their being uttered like the Sanskrit aspirates with a separate sound of the breathing. The paper endeavored to set aside Professor Curtius's arguments drawn successively from the movableness of the breathing, or its easy disengagement from the body of the consonant, from the testimony of inscriptions, from the barbarian corruptions in Aristophanes, and from the mode of transliterating the Greek aspi-



rates into Latin ; and also to show the insufficiency of his answer to Arendt's objection to the dictum, founded on the difficulty or impossibility of pronouncing the frequently recurring combinations $\phi\delta$, $\chi\delta$, with a separate utterance of the breathing. The purpose of the paper was negative rather than positive ; aiming rather to weaken the force of the arguments for the aspirate theory, than to establish the opposite view.

Mr. J. B. Greenough, of Harvard University, presented the next paper, showing that the "General Supposition," first distinguished by Professor Goodwin, in Greek, which is expressed by the subjunctive or optative in the protasis and the indicative of a general truth in the apodosis, was also found in Latin.

He argued that the construction was an heirloom of the family, and not, as is commonly supposed, developed separately in Greek.

This view he supported from the fact that the second person singular of an indefinite subject in a hypothetical sentence regularly takes this form in Latin in all periods of the language and in all kinds of writers, though the first and third persons take the more usual Latin form of the indicative in both clauses. As in Cato, *Carmen de Moribus, Vita humana prope uti ferrum est, si exerceas coneritur*. While there were hundreds of instances of this form in writers of all periods, not more than two or three cases of the indicative could be found. That this was not an imitation of the Greek, he argued from its universality, as well as from the fact that in the same sentence the subjunctive of the second person and the indicative of the other two appeared side by side, whereas in Greek there was no such distinction ; but the modal forms were used in all persons alike in this construction. He also showed that the same usage occurred both in the Vedic and later Sanskrit. From these arguments he concluded that the construction belonged to the time of Indo-European unity, or, what practically amounts to the same thing, if it is not really the same, the time of Græco-Italic-Sanskrit unity.

Hon. J. H. Trumbull presented, and gave an abstract of, a paper comprising "Contributions to the Comparative Grammar of the Algonkin Languages," founded on twenty-five versions of the Lord's Prayer, in nineteen languages and dialects of the Algonkin stock.

The writer had endeavored to give a *literal* English translation of each of these versions. Brief grammatical notes were added, and some of the most obvious peculiarities of the several dialects were pointed out. The difficulty of forming an accurate judgment of the nearness of relationship between two Indian languages, by the comparison of vocabularies compiled or translations made by different persons and at different periods, was incidentally illustrated. The unlikeness of two versions does not prove the unlikeness of the two languages in which they are made. It may be attributable to the incompetence of the translator, or to the wide range in the selection of words more or less nearly equivalent to those of the European text which do not admit of exact translation into an American language. The word "bread," for example, in the fourth petition of the Lord's Prayer, was translated by Eliot, in the language of Massachusetts by *nummeetsuong[anon]ash*, (Matthew 6 : 11.) and

petukqunneg, (Luke 11 : 3.) The former word (corrected by the insertion of two syllables which were omitted by the printer or transcriber) means "our eatings" or "meals;" the latter is, literally, "something rounded," and was the Indian name of a small *round* cake or loaf. In the Abnaki versions, the word selected means "baked (or roasted) grain;" in Zeisberger's Delaware, it is, simply, "something baked;" in Edwards's Muhhekan, *tquogh*, another way of writing the familiar "tuckahoe" of Virginia and the Middle States, from the same root as Eliot's *petukqunneg*, and denoting "something round." The Algonkin (Canada) and some Chippeway versions have a word by which the Indians distinguished a *loaf* of bread of European fashion, as "something to be cut off from," that is, to be *sliced*, or cut in pieces.

President Samson gave a short abstract of a paper, the reading of which he deferred for lack of time till the next session, upon the "Families of Languages as developed in the Mediterranean Civilization, and their Influence upon each other."

The following resolutions were offered by Rev. C. H. Brigham, and were carried unanimously:

Resolved, That the members of the American Philological Association thankfully acknowledge the lavish and graceful hospitality which they have found in the homes of the citizens of New-Haven, and from the officers of Yale College.

Resolved, That the thanks of the Association be given to the local committee of New-Haven, for their arduous and incessant labors to provide for the comfort and convenience of the members of the Association during the present session.

Resolved, That the thanks of the Association be given to the State Government of Connecticut for their kind permission to the Association to use the rooms of the State-House during the present session.

President Samson offered the following resolution, which, after considerable discussion, was referred to the Executive Committee:

Resolved, That a committee be appointed by this Association to consider and report upon the expediency and practicability of securing a comprehensive analysis of the English language, as spoken and written in the American States, which shall be in harmony with those prepared to aid students in other modern languages, now so generally spoken among us and required in our schools.

The same disposition was made, after some discussion, of the following resolution, which was offered by Mr. Sawyer, of Boston:

Resolved, That the Executive Committee be requested to consider and report to the Association at the next annual meeting, a plan for the systematic division of the proper work of the Association and for holding preliminary local meetings.

The minutes of the Association were read, and, after some remarks by the President, the Association adjourned at twelve M.

MEMBERS OF THE AMERICAN PHILOLOGICAL ASSOCIATION.

- Frederick D. Allen, East-Tennessee University, Knoxville, Tenn.
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ANNOUNCEMENT.

1. The Third Annual Meeting of the Association will be held in Providence, R. I., commencing on Tuesday, July 24th, 1872, at three o'clock in the afternoon.

2. All persons intending to be present are requested to send notice to that effect, not later than July 1st, 1872, to the Secretary of the Local Committee, Mr. Merrick Lyon, Providence, R. I.

3. All persons intending to read papers at the next meeting are requested to send notice to that effect, to the Secretary of the Association, at as early a date as convenient.

By order of the Executive Committee.

* These, with the officers of the Association, form the Executive Committee.



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PROCEEDINGS

OF THE

BUREAU OF ETHNOLOGY
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FOURTH ANNUAL SESSION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

HELD AT

PROVIDENCE, R. I., JULY, 1872.

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1872.

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ANNOUNCEMENT.

1. The Fifth Annual Meeting of the Association will be held in Easton, Pa., commencing on Tuesday, July 22d, 1873, at three o'clock in the afternoon.

2. All persons intending to be present are requested to send notice to that effect, as early as July 1st, 1872, to the Secretary of the Local Committee, Prof. R. B. Youngman, Easton, Pa.

3. All persons intending to read papers at the next meeting are requested to send notice to that effect, to the Secretary of the Association, at as early a date as convenient.

By order of the Executive Committee.

* These, with the officers of the Association, form the Executive Committee.

AMERICAN PHILOLOGICAL ASSOCIATION.

PROVIDENCE, R. I., July 23, 1872.

THE Association assembled, agreeably to notification, in the Chapel of Brown University, at three o'clock P.M., with the First Vice-President, Rev. Dr. Kendrick, in the chair.

Rev. Dr. Caswell, President of Brown University, welcomed the Association to Providence, and Dr. Kendrick expressed the thanks of the Association in reply.

The Report of the Secretary was read. The Secretary announced that the President of the Association, Professor W. W. Goodwin, of Harvard University, Cambridge, Mass., being absent in Europe, would not be able to be present at this session. The following persons have been elected members during the year :

Rev. Henry G. Weston, D.D., President of Crozier Theological Seminary, Chester, Pa. ; Professor John L. Lincoln, LL.D., Brown University, Providence, R. I. ; Mr. Merrick Lyon, Principal of the Classical Institute, Providence, R. I. ; Dr. Morton W. Easton, Hartford, Ct. ; Mr. Robert P. Keep, Hartford, Ct. ; Professor Henry L. Chapman, Bowdoin College, Brunswick, Me. ; Rev. George R. Entler, Ph.D., Franklin, N. Y. ; Rev. Charles Short, LL.D., Columbia College, New-York ; Mr. William H. Appleton, Cambridge, Mass. ; Mr. Henry Barnard, LL.D., Hartford, Ct. ; Mr. Alfred Ford, New-York ; Professor William Dimmock, Quincy, Mass.

The Secretary stated that he had received an extensive manuscript of the grammar of the Chippewa language, from the author, Rev. Thomas Hurlbut, of Little Current, Ontario, Canada, who has been a missionary over thirty years among the Indians, and who has devoted many years to the preparation of this grammar. A letter from Rev. Mr. Hurlbut, referring to this grammar, was read. Upon motion, the manuscript was referred to a special committee, consisting of Hon. J. Hammond Trumbull, Mr. Lewis Morgan, and Professor James Hadley, to take such action as that committee, in connection with the Executive Committee, should deem advisable.

Upon motion of Professor Comfort, Mr. Robert P. Keep, of

Hartford, Ct., and Mr. William H. Appleton, of Cambridge, Mass, were appointed Assistant Secretaries.

The Treasurer's report was presented, showing a balance in the treasury, July 23d, of \$244.31. The receipts and expenditures of the past year were as follows :

RECEIPTS.

Balance in treasury, July 25th, 1871.....	\$119 60
Received fees of new members, including one life-membership, \$50, or	400 00
Annual assessments.....	470 00
Donations from citizens of New-Haven, with accrued interest.....	236 07
Sales of Transactions, 1870.....	34 00
	<hr/>
	\$1259 67

EXPENDITURES.

For printing Proceedings, 1870.....	\$184 56
“ “ “ 1871.....	225 17
“ printing Transactions, 1871, 600 copies, and distributing.....	485 13
Sundry bills for stamps, express, telegraphs, etc.....	23 00
Secretary, in payment of bills for printing, stationery, postage, etc., 1871 and 1872.....	92 50
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	\$1015 36
Cash in hands of the Treasurer.....	244 31
	<hr/>
	\$1259 67

The report was accepted, and, on motion, Professors F. A. March and A. N. Arnold were appointed auditors, who certified it to be correct.

The following motion was adopted unanimously :

Resolved, That the liberal contributions to the funds of this Association made by citizens of New-Haven, amounting with its interest to \$236.07, is gratefully acknowledged, and the Executive Committee is intrusted to place 100 copies of the printed Transactions for 1871 in the hands of Professor William D. Whitney, of the New-Haven local committee, to be presented in the name of the Association to the several contributors.

The Executive Committee, to whom was referred a resolution concerning “ a plan for the systematic division of the proper work of the Association, and for holding preliminary local meetings” having had the subject under consideration, recommend the passage of the accompanying resolutions, which was adopted :

Resolved, That a Section of Linguistic Pedagogics be established in this Association, to which section shall be referred for discussion all papers respecting methods of teaching, the selection and use of text-books, the course of instruction in colleges and schools, the practical pronunciation of Greek and Latin, and, generally, measures of educational reform in teaching

languages. Said section shall hold a separate session on the afternoon of the second day of each annual meeting; and the proceedings of such session may be reported to the general meeting of the Association.

The Proceedings and Transactions of the Pedagogic section may from time to time be published, under the direction of the Executive Committee of the Association, or of a committee of publication by them appointed.

Resolved, That the formation of local associations, for philological study and discussion, would contribute to promote the objects of this Association, and should receive the hearty coöperation of its members.

It was voted that it be hereafter a standing rule of the Association that the time for reading papers be limited to thirty minutes.

The first paper, by Mr. Charles Astor Bristed, upon "Erroneous and doubtful Uses of the Word *such*," was read, in the absence of the author, by Hon. J. H. Trumbull.

The use of the adjective *such* for the adverb *so* has become very general, and some persons have defended it as good English. Nevertheless, it is clearly ungrammatical. One adjective can not qualify another. The confusion may be traced to two sources. First, there are cases in which *such* may be correctly followed by another adjective, because it refers directly to the substantive and qualifies the substantive, in spite of the other adjective intervening. Secondly, there are cases in which the adjective and substantive together are equivalent in meaning to a substantive alone. In the former class *such* is grammatical: *so* would make neither grammar nor sense. In the latter, strict grammar requires *so*, but *such* may be used in *familiar* conversation and writing by a sort of *πρὸς τὸ σημαίνόμενον* construction.

Such means "of this [or that] kind;" *so* means "to this [or that] extent." By substituting *both* periphrases in a doubtful case, we shall at once see which word is required by the sense and grammar of the passage.

The second paper was on "The Byzantine Pronunciation of Greek in the Tenth Century, as illustrated by a manuscript in the Bodleian Library," by Professor James Hadley, of New-Haven.

The manuscript referred to consists of a few leaves, containing passages from the Greek text of the Septuagint, written in Anglo-Saxon characters. They are found in a codex made up of various pieces, which was described by H. Wanley in the second volume of Hickes's *Thesaurus*, published in 1705. Hickes himself in his preface called attention to the transliterations of the Septuagint, and gave some specimens, twenty-five verses in all. These specimens have been reprinted in a corrected form by Mr. A. J. Ellis, in the first volume of his "Early English Pronunciation," (pp. 516-527,) where they are used to throw light on the sounds of the Anglo-Saxon. They do throw light also on the current Greek pronunciation of the time when they were written. Mr. G. Waring, writing to Mr. Ellis, refers them to the

latter part of the tenth century; they arose, he thinks, from the communication of Greeks and English at the Court of Otho II. of Germany, whose wife was Greek and whose mother English. The proof is not strong; but the manuscript is probably not more recent than that date.

That the scribe aimed to represent the pronunciation is shown especially by his treatment of *oi*, of the rough breathing, of *ai*, and of *phi*. He is generally independent of the Latin transliteration, though occasionally influenced by it: thus *oi* is never represented by *o*; the rough breathing is represented (by *h*) only six times out of seventy-nine; *ai* by *æ* only eleven times out of eighty-eight; *phi* by *ph* only twice out of fifteen times. Inconsistencies and inaccuracies are frequent; but the scribe has his system, which he generally adheres to. Only as to *eta*, he vacillates between *e* and *i*, using *i* fifty-five times and *e* sixty-two; the same word is written now with *e* and again with *i*; variations are sometimes found in the same line. To account for this vacillation by the influence of the Latin orthography is contrary to the analogy of the manuscript. It shows that *eta* had a sound intermediate between Anglo-Saxon *e* and *i*, closer than the first, but less close than the second, nearly the same as (or perhaps a little closer than) the vowel-sound of English *they*, *ail*.

That the scribe always writes *v* (*upsilon*) as *y*, never confounding it with *i*, shows that *v* still retained its old (not *oldest*) sound, that of French *u* and German *ü*. The diphthong *oi* he regularly gives in the same way, as *y*. That *oi* had this sound as far back as the fourth century has been shown by K. E. A. Schmidt, (*Beiträge zur Geschichte der Grammatik*, pp. 73 ff.) who explains the name *ὁ ψιλόν* as meaning 'simple *v*' in distinction from the diphthong (*oi*) of the same sound. The similar name *ἔ ψιλόν* is opposed to the diphthong *ai*, which in this manuscript is regularly confounded with *e*, both being written as *e*.

The diphthongs *av*, *ev* (sounded in modern Greek as *af*, *ef*, before surds, and *av*, *ev*, before sonants) are written here as *au*, *eu*, which shows at least that they did not then have the sounds *af*, *ef*. The modern Greek sounds of *μπ* as *mb*, *ντ* as *nd*, *γκ* as *ng*, find no support here, where these combinations are written *mp*, *nt*, *nc*, respectively. The middle mutes (*β*, *γ*, *δ*) are written *b*, *g*, *d*; but there is room to doubt whether the scribe would have written differently, even if he heard the spirant sounds which the modern Greek gives to these letters.

In conclusion, Professor Hadley remarked how widely the pronunciation indicated in this manuscript was still removed from that of the modern Greeks. The leading peculiarity of the modern pronunciation, the *itacism* which confounds *i*, *v*, *η*, *ει*, *η*, *οι*, *υι*, in one vowel-sound, extends as yet only to the *ει*; the other five (*v*, *η*, *η*, *οι*, *υι*) were still more or less different in sound from *i*.

It was observed also that the codex in which this manuscript is found contains three other pieces remarkable for the Welsh glosses which they show; glosses which Zeuss, in his *Grammatica Celtica*, regards as the oldest monuments of the Welsh language, referring them to the close of the eighth or opening of the ninth century. Possibly these transliterations of the

Septuagint may have been written by a Welsh hand. But that supposition would require little change in the inferences before drawn from the manuscript.

EVENING SESSION.

The Association met in the Hall of the House of Representatives, Rev. Dr. W. C. Tyler, of Amherst College, the second Vice-President, in the chair.

In the absence of the President, the annual address was delivered by the first Vice-President, Rev. Dr. Kendrick, of Rochester University, New-York.

After a few introductory words regarding the circumstances under which the address was prepared, the speaker proceeded to discuss the relations of language to national culture and development. Man is distinctively a speaking animal. Brutes, whatever their capacity of thought, make no approach to the peculiar quality of human speech, and speech and reason mutually condition each other. Speech is scarcely less effect than cause. If reason is the parent of speech, speech is almost equally the parent of reason. There is probably strictly no consecutive thinking without language. Again, it is only as we *utter* our thoughts that we learn their depth, significance, and power. Words reveal our inner life not only to others but even to ourselves. Speech takes thought in its infancy, watches over, fosters, and develops it. This, true of the individual, is equally so of the nation. The sources of the nation's life are hidden. None can go back and ascertain the causes which have determined for it the quality of its language. But these causes were doubtless complex, and of gradual development. No mere accident gave to Homer, in the infancy of the Greek national life, such a handmaid to his poetic inspirations. But whatever the original causes, the language and the popular mind will be found in harmony, and the language and literature will constantly act and react upon each other. Each educates, and is educated in turn. Each thinker and writer distills a portion of his intellectual life-blood not only into the nation's literature, but into its language. Thus, Pope so developed and fixed the rhythmical harmonies of the English tongue that it has been easier for a blockhead to write smooth English verse since Pope, than it was for a genius before. This is but a single illustration of a universal principle. Language is a growth, an organism as sensitive to its nutriment and the influences acting upon it as the human body. It has, in short, been *educated*. It has submitted to that law of progress and culture, which is the one condition of all human excellence. But in its turn the language has educated the nation. It has repaid all the culture bestowed upon it, by becoming a source of augmented power to the national mind that originated it. No perfection of language can create genius, but the *process* of perfecting language can create it, and will infallibly diffuse that wide-spread literary capacity which will culminate here and there in the very highest forms of literary excel-

lence. There are two conditions of literary excellence—the working mind and the element in which it works. We have but to open the Iliad, and study the language in which it is written, to see that Greek culture had reached a stage in which a Homer was a natural and almost a necessary phenomenon. The wonder is not that there is one Homer, but that there are not many. And, in fact, there are—the Homeric spirit diffusing itself through many forms of literary production. Given the language, and the literature follows as a natural consequence. The language is greater than even the noblest individual creations of the literature, being the element in which these are wrought; the great ocean, so to speak, of which they are now the heavy billows, now the lighter ripples on the surface. We see that in literary composition the substance and the form are inseparable. Hence the impossibility of a translation, in the strict sense of the term, of a work of literary art. Neither of its two elements can, strictly speaking, be transferred. There can only be an approach, more or less near, to the original work. Such is the function and the power of language, and such the sphere in which we labor as Philologists. The field is broad enough, and the elements are of sufficient magnitude to enlist the warmest and most intelligent enthusiasm. And instead of the subject being exhausted, it is continually broadening, and problems of ever-fresh and heightening interest are arising within it.

After the address, a paper upon the “Historical Development of the Spanish Language” was read by Professor Frederick Stengel, of Columbia College, New-York.

Professor Stengel's paper contained first an introduction upon the different nationalities of Spain, with their strongly pronounced dialects: some of these sounding sonorous and majestic, like the Greek and Latin; some guttural with a vibration of deep chest-notes like the Arabian and the German; others soft like the Italian, or hissing like the English; but also others, with strange articulations and of a composite character, which puzzle the most experienced ear

The Basque language, spoken in Navarra and the Basque provinces, he recognizes to be the original idiom of the Iberian peninsula, as the many forms of words and grammatical structure can not have originated with a mountain people with so few wants, but must be the result of social intercourse and culture for thousands of years all over Spain, where its traces are yet visible in denomination of places, rivers, mountains, etc. Having resisted Roman invasion, the Basques could, in and around the Pyrenees, preserve us the jewel-language of Old Iberia comparatively pure and unmixed.

Professor Stengel traced an epoch of 2000 years in the languages of Spain during the Celtic and Celt-Iberian occupation; the Phœnician, Greek, and Carthaginian colonization; and the Roman, Gothic, and Arabian conquests.

Of these, the Romans have forever impressed on the Spanish idiom the seal of their civilization, uprooting and putting aside almost entirely the original language. The Latin “vulgare,” spoken by the Roman soldiers and

merchants, mixed first with the existing dialects; Roman law, the church, and Latin authors introduced the classical form.

The Gothic dominion wrought some characteristic changes in the already corrupted Latin. Accepting the Latin, they wrote it with their alphabet; varied the verbs with their tenses, introducing auxiliaries; declined with their endings, using later the article with prepositions to compensate for the loss of inflections.

Under Gothic influence the Romance is forming. The influence, however, disappears rapidly, yielding to Arabian culture. The Spaniard becomes intimately acquainted with the Arabian language, with the utter neglect of his vernacular tongue, which is again near perishing. But in that great shipwreck of nationality there was one corner in the peninsula, in the Asturian mountains, where the holy ark of native language rested till the Arabian flood was over. Soon the Castilian language wins back one dialect after the other, and becomes the common national language of Spain. Citing the characteristics of the earliest and most important documents of Spanish literature, Professor Stengel showed the constant struggle for form of the Castilian; the invasion of foreign elements; the influence of the Spanish dialects on orthography, and the reflecting influence of writing on pronunciation, till the Castilian language reaches finally the state of its highest perfection in *Don Quijote*, the masterwork of Cervantes. He concluded by pointing out the beneficial influence of the Italian and the pernicious influence of French literature. He announced the end of the XIXth century a new era for the Spanish language and literature with the dawn of civil and religious liberty.

Professor Stengel fixed the periods of the Spanish language as follows:
II. century B.C. till II. A.D. : Latinization.

A.D. II.-V. century : Corruption of Latin.

V.-X. " Transition—Old Romance forming.

X.-XII. " The Castilian language and the Spanish dialects.

XII.-XVI. " Their development through literature.

XVI.-XVII. " Absorption of the dialects into Castilian.—Highest perfection of language and literature.

MORNING SESSION, WEDNESDAY, JULY 24.

The Association assembled in the Chapel of Brown University, the Vice-President, Rev. Dr. Kendrick, in the chair. The following persons were announced as having been elected members of the Association :

Mr. Charles P. Otis, Exeter, N. H. ; Mr. E. A. H. Allen, New-Bedford, Mass. ; Mr. Theophilus Heness, Boston, Mass. ; Mr. George F. Arnold, Hamilton, N. Y. ; Hon. Thomas W. Bicknell, Providence, R. I. ; Rev. Carl W. Ernst, Providence, R. I. ; Mr. G. C. Sawyer, Utica, N. Y. ; and Mr. Lewis H. Morgan, Rochester, N. Y.

Professor G. F. Comfort, Hon. J. Hammond Trumbull, and

Professor W. D. Whitney were appointed a Committee upon the place of the next meeting of the Association.

The first paper of the morning was upon "The Derivation of English Monosyllabic personal Surnames," by Mr. William Worthington Fowler, of Durham, Ct.

The term "personal surnames" is used in this paper in distinction from "place-surnames."

A portion of these surnames may be explained as shortened forms of baptismal names, for example, Sims from Simon; others are clearly nicknames, for example, Nose, from the size of the nose; Legge, from the length of the limbs. Others are derived from words now extant and in daily use; for example, White, Black, etc. A large number will then remain, the meaning and derivation of which is not so apparent, for example, Bugg, Bunce, Hack, etc.

The monosyllabic surnames of Celtic origin do not come within the scope of this paper. We are to treat only of the Teutonic system of names.

In accordance with the rule to be followed in the investigation of names, we look for the earliest forms of the old personal names which most nearly resemble the modern surnames. These early forms are found in five principal documents, namely, 1st. The local nomenclature of England; 2d. The Anglo-Saxon Charters; 3d. The Landnamabok of ancient Ireland; 4th. The Domesday Book; 5th. The old High-German names collected by Pott and Förstmann. In order to explain the connection between the modern surnames and the old personal names which nearly resemble them, we present two facts and an hypothesis. The facts being, 1st. That these monosyllabic surnames were adopted by the lower classes of English society; 2d. They scarcely began to be so adopted before the reign of Richard II.

A hiatus exists between the time of the conquest and the reign of Richard II., during which comparatively few of these monosyllabic forms occur in the various documents containing the names of persons, as in the Hundred Rolls, etc. We will attempt to bridge over this hiatus by the hypothesis that as the lower classes preserved their folk-speech in the County and Provincial Dialects, so in the same way they clung to the personal nomenclature used by their forefathers of Anglo-Saxon times until the period when hereditary surnames were generally assumed.

This hypothesis is confirmed by the pedigree of such names as Brown, (Le Brun;) by names explained by words extant in the literary language, for example, Anglo-Saxon Hwita, Blaca, Rauda, English White, Black, Read, that is, Red; by an examination of the ethnology of England as indicated by the place-names; by the words in the county dialects which have the same or similar spelling, and furnish an appropriate meaning for such surnames; by the compound and diminutive names; by the ordinary laws of phonetic change and decay, as seen in the vowel-changes, the softening of the consonants, the clipping of the final syllable of the old dissyllabic forms, for example, Bunn from Buna, or by its change and silence; for example, Bode from Bodi. The final s in these surnames indicates the patronymic rather than the plural; Miles, that is, Miloson; Bunce, that is, Bunnson, etc.

The second paper, upon "The Chinese Language," by Rev. R. H. Graves, of Canton, China, was read, in the absence of the author, by Rev. Dr. Samson.

Mr. Graves described the Chinese as an "isolating" language, in which every syllable is a word, with a meaning of its own. It has no inflection by which to distinguish gender, (even in pronouns,) number, case, mood, or tense. The English in its paucity of inflections approaches the Chinese, which (as Stanilas Julien remarks) resembles the English more than it does any other European tongue. Gender is indicated in Chinese by separate words or by descriptive epithets, as in our *cock* and *hen*, *male* and *female sparrow*. Number is indicated by added words or by repetition, that is, by such expressions as *plenty deer*, *many deer*, *deer-deer*. Case is indicated by arrangement and connection, as in our "*John saw James.*" Mood and tense are indicated by adverbs, by auxiliaries, or by the connection: comp. Eng. "I *beat* him now;" "I *beat* him yesterday;" "I shall *beat* him," etc. Much used are explanatory particles, denoting interrogation, exclamation, emphasis, etc., like Eng. *eh?* and *indeed!* These peculiarities are illustrated in the Chinese version of Matt. 5: 1-3, which may be represented as follows: "See multitude, then ascend mountain; when sit, door followers reach; he immediately open mouth, teach; say, 'Heart-poor, those happiness indeed, because heaven kingdom belong he indeed.'" In the colloquial dialect of Canton, where intercourse with Europeans has long existed, the germs of compounding, if not of inflection, appear: as in the plural suffix *ti*, and the possessive *ge*; also in suffixed roots indicating a tendency to temporal and participial endings, as *kau* for the participial present, *kwo* for the indefinite past, and *hin* for the definite past.

The Chinese vocabulary is remarkable for the abundance of descriptive terms. Thus for Greek *χείρ*, *δάκτυλος*, *ὄνυξ*, all undescriptive, the English has *hand*, *finger*, *finger-nail*, where the last is descriptive, while the Chinese has *hand*, *hand-finger*, *hand-finger shell*, with two descriptives. The Chinese is also remarkable for its use of tones, aspirations, and diphthongal variations to diminish the ambiguities arising from its small stock of syllable-words, of which there are only a few hundreds, while the written words in Kang Hi's Imperial Dictionary amount to 44,400. The Canton dialect for its 7850 written words has only 707 distinct syllables; but these are varied and multiplied by being pronounced on a higher or a lower key, and with four tones (intonations) on each key, namely, a sharp, abrupt utterance, a prolonged monotone, a rising slide, and a falling slide. These four tones, in the order given, are heard in the italicized words of "You wish to stay *two* days, *do* you? I *do*." In the Chinese, unlike the English, the tone is necessary to convey the particular meaning: and the constant recurrence of these tones gives a strange sing-song character to Chinese utterance. The aspiration of an initial consonant, by a strong breathing introduced after it, is somewhat like the forcible utterance used to discriminate words of similar sound: I said "*b'at*, not *m'at*; *c'oat*, not *g'oat*," etc. The diphthongal variations may be illustrated by the Eng. *route* and *vout*, the first retaining the simple

u-sound, which in the second blends with a prefixed *a* (*ah*) and thus becomes diphthongal.

The Chinese written characters are, in general, compounded of two elements, one *phonetic*, which represents the sound of the syllable-word, and the order *radical*, which gives a vague indication of the meaning by referring it to some class of objects, qualities, or actions. Of these radicals, 214 in number, the one for *hand* enters into 364 characters, which signify respectively *to take, receive, beat, drum, etc.*; while the one for *heart* enters into 263 characters, which signify *to love, hate, be angry, sincere, etc.* The uncompounded characters, though greatly modified after ages of use, are seen to have been originally *minetic*: thus, the *sun* is a circle; the *moon*, a crescent; *hills*, upward curves; *field*, a square cut by lines, as if plotted; *tree*, a cross, etc.—or *symbolic*: thus, *root* is indicated by a line at the bottom, *grain* by a line at the top of the cross, which means tree or plant; the sun and moon together indicate *brightness*; the sun behind a tree, the *east*; woman and broom, *wife*; west and tree, *chestnut*; say and mouth, *words*; man and word, (that is, man of his word,) *faith*, etc. To indicate a dialectic word which has invented character or a proper name, the character for a word of kindred sound is introduced, and the reader is left to infer from the connection that it stands for another object; or the character for mouth is added to show that the *sound*, not the *meaning*, of the first character is presented. Foreign proper names are indicated by a succession of characters whose pronunciation gives the syllables of the name, these being united by a single bar for the name of a person, and by two bars for that of a place.

In the eighteen different provinces of China there are many different dialects. The primitive Chinese people came in from the west, and conquered rude aboriginal tribes, whose speech, however, affected that of the conquerors. The characters of the written language are read with different sounds in the different dialects, as the form 1845 is differently read by an Englishman and a German. A comparison of the dialects shows many changes both of vowels and consonants: thus the linguals *d, l, t*, are interchanged, and the palatals *k* and *ng*, and the vowel-sounds *ai* (as *ay*) and *i*, (as *ee*).

The third paper, upon “English Words derived from Indian Languages of North-America,” was read by Hon. J. Hammond Trumbull, of Hartford, Ct.

Dr. Trumbull said that when two men or companies of men, each ignorant of the other’s language, seek to establish intercourse, an artificial dialect is likely to come into use as their means of communication. Something like elective affinity takes place among the elements of speech. Each language borrows from the other what will most readily enter into combination with itself. Of such artificial dialects, the “Pigeon-English” of China, the “Talkee-talkee” or negro dialect of Surinam, and the Chinook jargon or trade language of Oregon are familiar examples. Through some such jargon many words have been transferred from various Indian languages to ours. Nearly all these have undergone changes of form or of meaning, and few would

now be recognized by Indians speaking the languages from which they were derived. Numerous examples of such words were given, and their origin pointed out. *Wigwam*, for example, means in Indian, not a house or lodge, but the house or lodge of *others*, literally "their co-dwelling place," combining with the noun the third person plural of the possessive pronoun. *Totem*, though derived from the Indian, is not an Indian word. *Tomahawk* preserves neither its original form nor meaning.

Among the words noticed were the popular names of various preparations of maize—*homony*, *samp*, *suppawm*, *pone*, etc., names of Indian shell money, *wampum*, *peag*, *seawan*, etc.; of various fruits and nuts, animals and plants. *Pung*, a New-England name for a one-horse sleigh, used to be written "Tom Pung," and is etymologically identified with the eastern "tarboggin," and Canadian "tarbognay," corruptions of the name of an Indian sled. *Caucus* was traced to its origin in an Algonquin verb, meaning "to counsel, promote, encourage, instigate," etc.; and a New-England *caucuser* was shown to be the same as a Virginia "cockeroose," that is, a "counselor" or "promoter." The Virginia *barbacue* and the French *boucan*, (dried meat,) with the verb *boucaner*, and derivative *boucanier*, (English *buccaneer*), were all derived from names of the high wooden gridiron or scaffolding on which Indians dried, smoked, or broiled their meats. This grill was called *boucan* by the Brazilians; *barbacoa* by Haytiens and natives of Guiana.

Professor E. Evans, of Cornell University, next read a paper entitled "Studies in Cymric Philology," being a continuation of the series of discussions commenced by him at the previous meeting. The following were some of the aims of the present paper:

To establish the antiquity of the Welsh verb-ending *a*, (as in *arwydocäa*, "significat,") which Zeuss seems to regard as modern. It was compared with the Irish *a* of the subjoined indicative.

To show that the *o* characterizing the terminations of the Welsh present subjunctive active represents an old-Welsh *oi*, which suggests an optative origin.

To show that certain terminations in *au*, (thus *aut*, *aunt*.) in early Welsh, though also optative in origin, perhaps were used as future indicative.

To show that in early Welsh there was a third singular perfect active indicative termination, *-essit*, *-issit*, or *-sit*, which should probably be compared with the *-sit* of Latin perfects in *si*.

To point out examples of a perfect passive participle in *-at*, preserved in early Welsh.

The fifth paper, upon the "Substantive Use of the Greek Participle," was read by Professor William A. Stevens, of Denison University, Granville, Ohio.

This paper illustrates the tendency of the Greek participle in certain constructions to supplant the infinitive; it aims to show that there is a large

class of cases, not hitherto brought together by grammarians, which may properly be classed together as a *substantive* or *objective* use; it also suggests a further classification of the Greek participle.

The participle is distinguished from all other forms of the verb in that it does not join the idea of the verb to its subject by an asserting copula, as in the finite moods, nor express it abstractly, as in the infinite, but unites it to the subject as an *assumed* attribute. The essential difference between it and the other finite moods consists simply in the absence of the substantive verb or copula. It is therefore the *adjective mood* of the verb, as distinguished from infinitive, which may be called the *substantive mood*.

But the preference of the Greek for participial usages leads to its employment in many constructions where the infinitive might be used. It is then used *substantively*, or as some might prefer to say, *objectively*.

It may be thus used in the following cases:

1st. Where the participle is, either with its subject or alone, the object of another verb.

2d. Where the participle is used substantively after a preposition or an adverb.

3d. Where the participle is used substantively, limiting a noun or adjective.

These usages are illustrated by various examples, chiefly taken from Xenophon, Lysias, Thucydides, and Sophocles, and reference made to the analogies of the English, Latin, and German languages.

The following is suggested as an Outline of Classification.

The Participle may be used

- I. ADJECTIVELY. (a.) As an attributive adjective.
- (b.) As a predicate adjective.
- II. SUBSTANTIVELY. (a.) As the object of a verb.
- (b.) After a preposition or adverb.
- (c.) Limiting a noun or adjective.
- III. ADVERBIALY. (a.) Agreeing with the subject or object of the principal verb, or a noun more remotely dependent upon it.
- (b.) Agreeing with a noun in the case absolute.

In behalf of the Local Committee, President Caswell invited the members of the Association to attend a reception to be given in the evening by the citizens of Providence, at the Horse Guards' Armory.

President Caswell also invited the members to visit the Cabinets and Museum of Brown University.

AFTERNOON SESSION.

The first paper of the afternoon session was read by Mr. Alfred Ford, of New-York City, on "The Elements of Metrical Art,

with special reference to the construction of the English heroic verse."

He said English prosody at the present day presented a curious spectacle. It is in a condition little creditable to our grammarians and philologists. Although since the time of Chaucer the English poets have been producing their works with amazing fertility, so that our poetical literature is the richest in the world, there is absolutely no English prosody which describes in plain terms the structure of the heroic verse. This neglect or avoidance of the subject is perhaps due to the perplexity into which writers have thrown themselves by confounding quantity and accent. Our poetry is an accentual poetry and nothing else. A verse then may be defined as a line of syllables in which the accents are so disposed as to produce rhythmical modulation. After explaining the theory of rhythm, and the nature of arsis and thesis, he showed that metre is the form mediating between rhythm and language. The normal metre of the English heroic verse is a line of five iambuses and fifteen syllabic instants; but the departures from this standard are very wide—from twelve to eighteen, and in two or three known cases to nineteen, syllabic instants. He then described the laws of the verse. Every heroic verse is divided by a middle pause or cesura into two unequal sections, versicles, or hemistichs of two and three or three and two accented syllables. These tonics are again separated from each other by one or more unaccented syllables. These variations can all be comprised in a brief metrical canon, so that we can not only classify all the verses we meet with, but actually forecast the forms of all the heroic verses that can ever be written. Pope's poetry adheres most nearly to the normal pattern; the poetry of Massinger's plays is probably the most richly luxuriant in metrical forms. An English heroic verse may then be described as a "synthesis of metrical phrases." He gave numerous examples of verses illustrating these laws, some of them being of very rare forms. The lecture was illustrated with rhythmical and metrical schemes drawn upon the black-board.

Mr. Lewis H. Morgan, of Rochester, New-York, read a paper upon "Australian Kinship," describing a very singular system of intermarriage, and of semi-tribal constitution of society, that exists among some of the natives of Australia.

The next paper was upon "Reciprocal Influence of Languages developed amid Ancient Mediterranean Civilization," by President G. W. Samson, of Rutgers Female College, New-York.

On the shores of the eastern half of the sea, called "Great" by the Asiatics, and the "World's Central" by the Romans, grew up an ancient civilization which caused an influence on languages then and there spoken, like to that which has incorporated common words, idioms, and even inflections, into the languages of modern Europe. Commerce, military ambition, and literary research promoted an intercourse which enriched the several

languages meeting around that sea ; the more important of which were the Coptic and Ethiopic, the Punic and Phœnician, the Hebrew and Chaldee, the Sanscrit and Persian, the Greek and Latin. This modifying influence might be traced in the most familiar of these tongues, as in the Greek which incorporated Phœnician words before Homer wrote, and Persian in the age of Xenophon ; and in the Latin, which was studded with Punic words when Plautus wrote, and was permeated with Grecian elements in the age of Cicero. The present survey is confined to two languages, the Coptic and Hebrew, which took their form in Egypt on the great thoroughfare between Western Asia and Europe in their intercourse with Southern Asia. Commerce, ambition for power, and literary aspiration brought the Bramins of India westward, as Herodotus, Strabo, and Diodorus, and other authorities intimate, quite to the western shore of the Mediterranean. Phœnician, Punic, and Greek mariners, merchants, and adventurers brought new commodities and customs into and through the Nile valley. Ethiopian slaves tilled the soil of Egypt, and retaliatory invasion established for a century Ethiopian kings in upper Egypt. To gain an asylum during famine the Hebrew people came as shepherds into lower Egypt ; there they attained science and general culture, and there their language was enriched, if not formed.

It might be expected that the character of the influence exerted on the native Egyptian or Coptic tongue and on the leading Semitic, the Hebrew language, would be conformed to the usual law of growing languages. The Greek, Latin, French, German, and English tongues had already, at an era prior to any preserved records, taken on their fixed type as to grammatical inflection, and this inflection remained unchanged, though half the vocabulary of some of these modern tongues has been borrowed from those through which its culture has been received.

The most thorough study of the Coptic made by Bunsen led him to the results thus stated. "Of old Egyptian words 1500 are known, among which are 600 roots." "By far the larger half of Egyptian roots are Semitic and *Arian." The principle on which words common to two languages are referred to any one as their original is thus intimated. "There is an almost perfect identity in Egyptian and Semitic between the personal pronouns, and the explanation of their meaning is found in most instances in the former." "The Semites invented theogony for the other peoples, especially for the Hellenes." "The Hellenic and Arian races generally held common notions of Deity, with some Phœnician elements." "Semitic roots are found for Egyptian gods, but not the reverse." Bunsen's natural inference is that religious terms common to the Semitic or Hebrew family of languages and the old Egyptian tongue are derived from the former, while terms expressive of metaphysical distinctions are of Arian origin.

A careful survey of the vocabulary of the Hebrew tongue, as preserved in their sacred Scriptures, leads to this result. The number of root-words in

* Bunsen prefers the spelling of the word first found in the pages of Herodotus, adopted by the Greeks familiar with the Sanscrit as a spoken tongue, which has been continued by Latin, mediæval, and modern writers not treating of the science of language.

the preserved Hebrew vocabulary is about 2126. Of these, 1513 are verbal, 539 substantive, and 74 are particles. Of these root-words 157 are common to the Indo-European family, and 274 to the Coptic and Ethiopic or African family. Those common to the Indo-European and Hebrew are largely made up of terms relating to metaphysical distinctions, scientific nomenclature, and art designations, while many also are names of gems, trees, animals, and manufactures indigenous to India. On the other hand, the words common to the native African languages are designations of things and operations belonging to the ordinary pursuits of laboring people. Yet again the Hebrew words specially indicative of religious conceptions and of ceremonial worship are generally without cognates in either the higher or lower families of languages.

Owing to the reception which was given by the citizens of Providence in the Horse Guards' Armory, no session of the Association was held in the evening.

MORNING SESSION, THURSDAY, JULY 25.

The following new members were announced :

Rev. Alvah Hovey, President of Newton Theological Seminary, Newton, Mass.; Mr. Frederick B. Ginn, Boston, Mass.; Mr. William C. Poland, Brown University, Providence, R. I.; Mons. Adolphe Pinart, Paris, France.

A committee, consisting of Professor S. S. Haldeman, Professor H. A. Buttz, and Rev. C. H. Brigham, was appointed to nominate the officers of the Association for the ensuing year.

The first paper, upon "The Hero of the Iliad," was read by Professor Henry M. Tyler, of Knox College, Galesburg, Illinois.

In reading over the preface of Mr. Bryant's translation of the Iliad, my mind has reverted to the old question, Who is the great author's hero? It is a question which presents itself very persistently, and inasmuch as it carries the key to the intricate structure of the Iliad, it must be met and mastered before we can proceed.

It is perhaps most natural to settle down at once upon the conclusion that Achilles is the hero of the poem. But are we not at once met by the conviction that such a character could not engross the attention and admiration of a Homer? The author could not have represented him with so many blemishes if he had looked upon him as his ideal of a hero. On the contrary, if we assign the supreme position to Hector, we are met by the difficulty that in a story of war the hero is hopelessly inferior in valor to his rival, and is at length ingloriously conquered.

From such considerations we are led unavoidably to the conclusion that Homer purposes to celebrate neither of these warriors, but just what he announces as his subject, the destructive wrath of a fiery chief. The theme of this epic is as truly ideal as is that of tragedy: it is the tyrannical rule of passion.

Starting from such an ideal subject, it was impossible for Homer to have a hero for his poem. Achilles, in whose heart the passion was to exercise its sway, could be nothing else than what he is, passionate, impetuous, and valiant, but hot-headed and cruel. Hector, as his victim, might engage the interest of the reader by his moral attractiveness, but must be the inferior in prowess. This wrath, then, is the subject of the Iliad, and the whole poem is arranged to present in the greatest prominence the fierce energy of this passion; each character performs its part of bringing out in the strongest light the intensity of this feeling. At the close of the poem the most prominent thought in the reader's mind is of the fierceness with which that anger had burned, and of the destruction which marked its course.

The theme of the Iliad is thus a moral one. This is, however, not in the least surprising, as these thoughts upon man's condition are the most natural product of the human mind. So the Niebelungen-Lied of the German and the Gododin of the Celts give especial prominence to their moral lesson. That Homer writes with such an object in view is proved by his manner of announcing his subject, and by the train of thought with which he opens his poem. He starts out, as he himself confesses, with grand philosophical thoughts lying at the basis of what he has to write. If we are to take him at his word, these are the ideas which he wishes to develop and illustrate.

The second paper, upon "Illustrations in Etymology," was read by Professor George F. Comfort, of Syracuse University, New-York.

The purpose of this paper was to illustrate the difficulties that attend the labors of the etymologist in tracing the ultimate meanings and the relationship of primitive words in allied languages, by pointing out some of the changes in the forms and the uses of words that have taken place, almost insensibly to us, in our own language, and even within the last few years. Thus, an educated Chinese or Japanese, upon studying the English language, philologically as well as practically, would be puzzled to understand the appropriateness of the title "Monitor" that is given to a turret-ship. He would be justified in expecting to find some soda in the composition or in the preparation of "soda-water," and to find some lead in "lead-pencils," and some horse-hair in "crinoline" skirts. In reading American newspapers during the present presidential campaign, he would be justified in thinking that "stump-speeches" had something to do with stumps. He would also wonder why the divisions of a new State in the Rocky Mountains are called "counties" in a republic where there are no "counts" nor any other titled nobility.

It seems singular to the American to hear an Englishman speak of "booking" his friend for dinner, alluding to the former custom of "booking" or recording passengers for stage-coaches, though neither thinks of the beech-tree, from which the word "book" is derived. On the other hand, the Englishman wonders by what figure of speech the American can say, "I expect he arrived last night." We say that a pen that *scratches* does not *write* well,

although the verb write (Anglo-Saxon *vrítan*) signified originally to scratch in, (that is, engrave the Runic characters.) A lady goes to get a new bonnet of her *milliner*, without thinking that this word originally signified a *Milan-er*.

Many similar variations from the primitive meaning of words are traced in other languages. Thus, the German term *näglein* (a small nail) was applied to the clove, from its shape. The same word (*näglein*, or Middle-German *nägelkin*, whence the New-German *nelke*) was then used, from the similarity of its odor to that of the clove, as the name of the *pink*, which had hitherto been called *grasblume*; and, from similarity of shape, to the flower of the *elder*, and to other flowers. The German word *herberge* (a retreat, a place of refuge) became in Old-French *herbere*, (a hotel,) in New-French *auberge*, in Italian *albergo*, Spanish *alberque*.

In the history of words, as in all other kinds of history, the present throws as much light upon the past as the past does upon the present. In all history alike changes transpire without being intelligently recorded, and posterity is perplexed as to the intervening steps of these changes.

The etymological examples given above, with others that were noted, are but few among many that might be adduced to illustrate the changes that have taken place in all languages and in all ages, and to illustrate the difficulties which the etymologist has to encounter in tracing the ultimate relations of words in the same language and in allied languages.

They also show the error in thought and in practice, that may come from arguing, *a priori*, as to what signification ought to be given to any word simply on account of its etymological derivation.

The third paper, upon "Indian Local Names in Rhode Island," was read by Hon. J. Hammond Trumbull, of Hartford, Ct.

Dr. T. said: In the summer of 1614, a Dutch skipper, Adriaen Block, coasting eastward from Manhattan, in his little yacht *Onrust*, after discovering the island which now bears his name, entered the bay he called "Of Nassau," and which we know as the East Passage of Narragansett Bay. He found it, as De Last tells us, "surrounded by a pleasant and fertile country, inhabited by sturdy barbarians who were somewhat shy, not yet being accustomed to intercourse with strangers." From the mouth of this bay, sailing westwardly along the south shore of the "island of a reddish appearance," which the Dutch named *Roode Eylandt*, he entered another bay "divided by an island (Canonicut) at its entrance, so that it had two names given it;" the passage east of the island was called Anchor Bay, that on the west Sloup Bay. On one side of this bay dwelt the "Wapenocks." Captain Block called the people who inhabited the west side Nalicans.

The Wapenocks are better known to us as *Wampanoags*. The name means "Eastlanders," and was restricted by the English at Plymouth to the tribes subject to Ousamequin, or Massasoit, in Plymouth Colony, and in Bristol county, Tiverton, and Little Compton, R. I. The Nalicans became known to the English as *Narragansetts*, a name which described them as "people of the Point."

After mention of other and inferior tribes within the present limits of the State of Rhode Island, the Cowesets, Shawomets, Niantics, Nipmucks, etc., the writer proceeded to notice many Indian names of localities, following generally the order in which the several sachemdoms became known to the English.

The paper comprised analyses of nearly a hundred geographical and tribal names. In conclusion, the writer remarked that the translation of such names in Southern New-England is far more difficult than in the new States where the Algonkin is not yet a dead language. Half the Indian names in Rhode Island are so much corrupted as to defy analysis. How difficult it may be to recover the original sound of a name from the corrupt form it has assumed in our day, may be inferred from some of the examples given in this paper. *Wequapaug* becomes "Boxet," *Wannemoisset* is "Mollywossett," *Papiskuwash* appears as "Pappoose-squaw," *Wowoskepaug* as "Usquebaug," with its flavor of Celtic, and in "Eascokeag" is hidden the earlier *Neastoquakeaganuck*.

The next paper was on "Is there an Anglo-Saxon Language?" by Professor F. A. March, of Lafayette College, Easton, Pa.

Some English scholars refuse to speak or hear of *Anglo-Saxon*. They say there has been one speech spoken in England from Caedmon to Tennyson; it has always been called *English*, and the early forms should be called *Old English*.

Anglo-Saxon has been long in use. Whether it should be given up is partly a question about the use of a particular word, partly an issue of fact.

The facts are, 1. There have been two classic periods of speech in England; one the so-called Anglo-Saxon, the other English. The Anglo-Saxon is a cultivated literary language, having original works of importance both in extent and kind. It is a German speech lying perfectly parallel with the other Teutonic tongues, so that its grammar can be clearly traced and a historical orthography established, extending to the quantity of its vowels and the place of the accent. It differs from English in many particulars, which the essay pointed out; in phonology, vocabulary, inflection, syntax, versification, and modes of thought. Between this literary Anglo-Saxon and English two periods of dialects intervene; one while the old speech was disintegrating, the other while the dialects were taking up Norman French and growing to capacity to be shaped into English. Any division of the speech of England by which Chaucer is put with Caedmon and separated from Spenser, is bad in substance. *Old English*, for all obsolete English and Anglo-Saxon, is bad in substance. It unites unlike things and separates like things. A philological work, in which citations are designated merely as Old English, must have serious defects. The leaving out useful information is something. The relations of the periods to modern English are different. The inflection-endings are different at different periods. The Anglo-Saxon is printed with the long vowels marked, Old English without marks. There are different spellings of the same word; some regular spellings of different periods, some irregular of the same period; and hence all sorts of unnecessary ambiguities.

The second fact is, that the English is a mixed race, and Germanic and Romanic elements are mingled in the language. Any nomenclature which conceals or stigmatizes either class of elements, is bad in substance. *English* and *foreign* as names for them, are bad in substance.

As to the word *Anglo-Saxon*, if we start with *English* as the name of our modern speech, *Saxon* and *Norman* are good names of the two kinds of words in it. *Old English* goes with Chaucer and the growing speech, with which the older synthetic speech is not to be confounded. To call this old speech *Anglo-Saxon* unites it with the Saxon element of English, and at once classifies it with, and discriminates it from, its nearest kindred of the Continent, the Old Saxon. The only objection to it is, that it was not used by the people themselves. Alfred calls his people *West-Saxons* and *English*, but not *Anglo-Saxons*. That word has grown with the necessities of discussion about the elements and history of modern English, and seems to find in them sufficient ground of being and continuing to be.

The next paper, on "Some irregular Verbs in Anglo-Saxon," was also by Professor March.

It is well known that certain weak verbs appear to change their root-vowel in the past tense because there is i-unlaut in the present and not in the past. This has been pointed out where root *a* comes before *ce* or *ll*, and root *o* before *e*. The paper pointed out that certain other inflections heretofore unexplained are of the same kind, namely, root *a* before *cg*, as in *leege*, *læge*; *seege*, *sægde*; root *a* before *ne*, *ng*, as in *brenge*, *brohte*; *o* *thenee*, *thote*; root *u*, as in *byege*, *bohte*; *hycge*, *hogde*; *thynce*, *thuhte*; *wyree*, *worhte*.

AFTERNOON SESSION.

The following names of new members were announced:

Dr. Adolph Douai, Newark, New-Jersey; Mr. Edwin Ginn, Boston, Mass.; and Mr. Samuel Thurber, Principal of Syracuse High-School, New-York.

Professor Comfort, from the committee to which the subject was referred, reported that the committee recommend Easton, Pa., as the next place of meeting of the Association. The report was adopted.

Professor Buttz, from the committee upon nominations, reported that the committee make the following nominations for the officers of the Association for the ensuing year:

President.—Rev. Dr. A. C. Kendrick, Rochester University.

Vice-Presidents.—Professor James Hadley, Yale College; Professor Francis A. March, Lafayette College.

Secretary and Curator.—Professor George F. Comfort, Syracuse University.

Treasurer.—Hon. J. Hammond Trumbull, Hartford, Ct.

Additional Members of the Executive Committee.—Professor William F. Allen, University of Wisconsin; Chancellor Howard Crosby, New-York University; Professor E. W. Evans, Cornell University; Professor Albert Harkness, Brown University; and Professor Crawford H. Toy, Southern Baptist Theological Seminary.

The first paper of the afternoon, upon "The Uses of the Latin *Cum*," by Mr. J. B. Greenough, of Harvard University, was read, in the absence of the author, by Mr. E. A. H. Allen.

The second paper, on "Some Exaggerations in Comparative Philology," by Mr. Charles Astor Bristed, was read, in the absence of the author, by Professor Whitney.

The great progress made in the new science of comparative philology has not been without its drawbacks. On the one hand, there is a vague popular impression that a royal road to learning has been discovered, and that a scholar may be made by the knowledge of a comparatively small number of general rules and formulæ; on the other hand, there is a tendency among real scholars, first, to refer every thing possible or impossible to Sanscrit; secondly, to over-systematize and force all the irregularities of language into regular schemes; thirdly, to seek novelty for its own sake even when no improvement on antiquity.

These positions were largely illustrated from the writings of Corssen and other recent philologists. Special objection was made to the new speculations on primitive quantities, which, while upsetting and confusing all the old rules, throw no light on the real difficulties of Latin prosody and metre.

The third paper, on "Some Points of English Pronunciation and Spelling," was read by Professor S. S. Haldeman, of Columbia, Pa.

The author advocates the spelling of *-or* in words like *honor*, *honorable*, and *-ise* in *theorise*, *methodise*, *colonise*, *colonisation*, *-ise* being derived strictly from French, its reference to Greek being an afterthought. Wedgwood, a professed etymologist, has *appetising*, *baptise*, *stigmatise*; Yonge (Greek-English Lexicon) has *apostatise*, *catechising*, *idolise*, *sympathise*. *Catechise* is used by Shakespeare and Swift, and by the lexicographers Bailey, Johnson, Walker, Richardson, Knowles, Ogilvie, and Donald, but Cockeram (1632) has the phonetic forms *catechize* and *baptize*.

Ignorant of the laws and analogies of speech, the earlier elocutionists produced spurious forms which many accept as genuine, spontaneous speech, as *pincers* for *pinchers*. When *k* was represented by 'qu,' as in 'quay' and 'mosquito,' they put a *w* in *coloquintida* without inquiring how *kyn* of the

Latin *colocynthis* and Greek *κολοκυνθίς* could become *kwyn*; and *quinine* (kee-neen') is another example. Lecturers on anatomy use the words *cervi'cal* and *poplite'al*, which the dictionaries pervert to *cer'vical* and *poplit'eal*, as they pervert *capibâra* (â in *arm*) into *capit'bara*.

English speech has been corrupted under the false view that *c, t, s* become *sh* before *i* or *e* and a vowel, when in fact it is the 'ci,' etc., which represents the *sh* sound. Cull, an English author, carries this false law so far as to present such spurious forms as *ish-yoo*, *gra-shi-us*, *a-tro-shi-us*, *per-nish-i-us*, *pres-hi-us*, *o-she-an*, *o-she-an-ic*, (for *o-shun* and *o-se-an-ic*.) *ho-zhi-er*, etc.

The rule of speech in such cases is, that the presence of *sh* removes the *i* or *y*: and reversely, the retention of *i* or *y* prevents the formation of *sh*. Hence, *i* and *y* in *e-lec-trish-i-an* of Cull, and *e-lec-trish-yan* of Donald are wrong, while *e-lec-trish-un* of Worcester is proper. By theory, Sheridan's *pro-nun-sha-shun* is better than Walker's *pro-nun-shi-a-shun*, and Smart's *pro-nun-si-a-shun* is better than either.

Mons. Adolphe Pinart, of Paris, presented to the Association for inspection photographs of inscriptions on some tablets of rock, which he found on Easter Island, in the Pacific Ocean, and also photographs of massive stone statuary existing in that island. The tablets are held in high veneration by the inhabitants of the island, though nobody can read them, nor is any tradition extant of their origin or authorship, nor of the origin of the rock-statues.

The next paper, "On Material and Form in Language," was read by Professor W. D. Whitney, of Yale College.

The intent of this paper was to set forth, in a familiar and elementary manner, and with illustration from well-known facts, what is meant by the distinction of "material" and "form" in language; and how great are the varieties, in different languages, both of the kind of form expressed, and of the means made use of for its expression. It was attempted to be shown that the objects of conception present themselves to all minds as standing in certain relations, belonging to classes, invested with qualities; but that these relations, etc., are sometimes implied merely, sometimes intimated, sometimes clearly expressed, by instrumentalities more or less nicely adapted to their purpose: in part by syntactical combination, in part by distinction of parts of speech, in part by inflections, in part by auxiliaries and other so-called "form-words." Also, that one of the leading and conspicuous tendencies in all human speech is the reduction of that which has expressed material to the expression of form; and that in no other way, so far as we know, has the expression of form ever been won.

Professor Hadley presented a paper, written by Dr. B. W. Dwight, of Clinton, N. Y., upon "The Importance of Etymology in Linguistic Education."

Upon motion of Professor Smith, the following resolutions were passed unanimously:

Resolved, That the grateful acknowledgments of this Association are due and are hereby rendered to the citizens of Providence, to the coöperation of Brown University, and to the State authorities of Rhode Island, for their kind reception and generous entertainment of the Association, and especially to the members of the Local Committee for their efficient labors, to which the interest and success of the session have been greatly due.

Resolved, That the thanks of the Association are hereby given to Rev. S. H. Graves, of Canton, China, for his able paper upon the Chinese language.

Resolved, That the thanks of the Association are hereby given to Mons. Pinart, of Paris, for his interesting account of the inscriptions and sculptures in the Easter Island.

Upon motion the Association adjourned.

MEMBERS OF THE AMERICAN PHILOLOGICAL ASSOCIATION.

- Edward A. H. Allen, Lincoln Street School, New-Bedford, Mass.
Frederic D. Allen, East-Tennessee University, Knoxville, Tenn.
Joseph H. Allen, Cambridge, Mass.
William F. Allen, University of Wisconsin, Madison, Wis.
Joseph Anderson, Waterbury, Ct.
Martin B. Anderson, University of Rochester, Rochester, N. Y.
N. L. Andrews, Madison University, Hamilton, N. Y.
Albert N. Arnold, Baptist Theological Seminary, Chicago, Ill.
George M. Arnold, Madison University, Hamilton, N. Y.
John G. Barton, College of the City of New-York.
F. L. Batchelder, Stafford, Ct.
H. Louis Baugher, Pennsylvania College, Gettysburg, Pa.
Nehemiah W. Benedict, High School, Rochester, N. Y.
James H. Blakely, Female College, Bordentown, N. J.
G. R. Bliss, Lewisburg University, Lewisburg, Pa.
Porter C. Bliss, Washington, D. C.
James R. Boise, University of Chicago, Chicago, Ill.
Henry L. Boltwood, Princeton, Ill.
Mary L. Booth, 89 Madison avenue, New-York.
P. Born, Selingsgrove, Pa.
James P. Boyce, Louisville, Ky.
Charles E. Brandt, Farmington, Ct.
H. C. G. Brandt, Clinton, N. Y.
I. H. Brenneman, Chillicothe, Ohio.
Fisk P. Brewer, University of North-Carolina, Chapel Hill, N. C.
Charles H. Brigham, Ann Arbor, Mich.
Charles A. Bristed, Lenox, Mass.
Charles J. Buckingham, Poughkeepsie, N. Y.
R. J. W. Buckland, Rochester Theological Seminary, Rochester, N. Y.
Elihu Burritt, New-Britain, Ct.
Horatio Q. Butterfield, 62 Bible House, New-York.
Henry A. Buttz, Drew Theological Seminary, Madison, N. J.
Samuel W. Capron, High School, Hartford, Ct.
Franklin Carter, Williamstown, Mass.
Alexis Caswell, Brown University, Providence, R. I.
William C. Cattell, La Fayette College, Easton, Pa.
Talbot W. Chambers, 70 West Thirty-sixth street, New-York.

- Henry L. Chapman, Bowdoin College, Brunswick, Me.
 Elie Charlier, (Life-Member,) Institute for Young Men, 124 East Twenty fourth street, New-York.
 Elisée Charlier, Institute for Young Ladies, Madison avenue and West Thirty-third street, New-York.
 Francis J. Child, Harvard University, Cambridge, Mass.
 Nelson E. Cobleigh, East-Tennessee Wesleyan University, Athens, Tenn.
 Lyman Coleman, La Fayette College, Easton, Pa.
 George F. Comfort, Syracuse University, Syracuse, N. Y.
 William B. Corbyn, Quincy, Ill.
 William C. Crane, Baylor University, Independence, Texas.
 A. Crittenden, Packer Collegiate Institute, Brooklyn, N. Y.
 Howard Crosby, University of New-York, (303 Second avenue,) New-York.
 Edward P. Crowell, Amherst College, Amherst, Mass.
 Henry N. Day, New-Haven, Ct.
 H. A. Dearborn, Tuft's College, Malden, Mass.
 Elizabeth H. Denio, Albion, N. Y.
 Schele De Vere, University of Virginia, Charlotte, Va.
 Mary C. Dickinson, Northampton, Mass.
 E. S. Dulin, St. Stephen's College, Columbia, Mo.
 Benjamin W. Dwight, Clinton, N. Y.
 Morton W. Easton, Hartford, Ct.
 Frederick Ebener, Baltimore, Md.
 Carl W. Ernst, Providence, R. I.
 Asher B. Evans, Lockport, N. Y.
 E. W. Evans, Cornell University, Ithaca, N. Y.
 Leon C. Field, Cazenovia, N. Y.
 William M. Fisher, Independence, Mo.
 J. B. Feuling, University of Wisconsin, Madison, Wis.
 Martha B. Flint, Monticello Academy, N. Y.
 William W. Fowler, Durham, Ct.
 Norman Fox, William Jewell College, Liberty, Mo.
 J. N. Fradenburg, State Normal School, Fredonia, N. Y.
 Simcon T. Frost, Amenia, (Seminary,) N. Y.
 Helen M. French, Mount Holyoke Seminary, South-Hadley, Mass.
 Merrill E. Gates, Albany, (Academy,) N. Y.
 Joshua B. Garritt, Hanover College, Hanover, Ill.
 Willis C. Gaylord, Rochester, N. Y.
 Elizabeth L. Geiger, Burlington College, Burlington, Iowa.
 George Gibbs, New-Haven, Ct.
 Joseph H. Gilmore, University of Rochester, Rochester, N. Y.
 Edwin Ginn, Boston, Mass.
 Frederick B. Ginn, Boston, Mass.
 William W. Goodwin, Harvard University, Cambridge, Mass.
 James B. Greenough, Harvard University, Cambridge, Mass.
 Edward M. Greenway, Jr., Baltimore, Md.
 Ephraim W. Gurney, Harvard University, Cambridge, Mass.

- James Hadley,* Yale College, New-Haven, Ct.
S. S. Haldeman, (University of Pennsylvania,) Columbia, Pa.
Horatio E. Hale, Clinton, Ontario, Canada.
Lucian H. Hammond, Lebanon Valley College, Annville, Pa.
James H. Hanson, Classical Institute, Waterville, Maine.
Albert Harkness, Brown University, Providence, R. I.
Calvin S. Harrington, Wesleyan University, Middletown, Ct.
Samuel Hart, Trinity College, Hartford, Ct.
Willabe Haskell, Bucksport, Maine.
B. J. Hawthorne, West-Tennessee College, Jackson, Tenn.
H. W. Haynes, University of Vermont, Burlington, Vt.
Theophilus Heness, School of Modern Languages, Cambridge, Mass.
S. D. Hilman, Dickinson College, Carlisle, Pa.
Thomas Wentworth Higginson, Newport, R. I.
Alvah Hovey, Theological Seminary, Newton, Mass.
C. J. Hudson, Genesee College, Lima, N. Y.
Milton M. Humphreys, Washington College, Lexington, Va.
John T. Huntington, Trinity College, Hartford, Ct.
Thomas Hurlburt, Little Current, Ontario, Canada.
Ammi B. Hyde, Alleghany College, Meadville, Pa.
William H. Jeffers, Wooster College, Wooster, Mo.
S. A. Theo. Jobe, St. John's College, Little Rock, Ark.
Edwin E. Johnson, Trinity College, Hartford, Ct.
Asahel C. Kendrick, University of Rochester, Rochester, N. Y.
Robert C. Keep, Hartford, Ct.
Louis Kistler, North-Western University, Evanston, Ill.
L. M. Lawson, 4 Wall street, New-York.
John R. Leslie, Newport, R. I.
William G. W. Lewis, Meadville, Pa.
John L. Lincoln, Brown University, Providence, R. I.
Abiel A. Livermore, Unitarian Theological Seminary, Meadville, P.
Charles Louis Loos, Bethany College, Bethany, W. Va.
Benson J. Lossing, Dover Plains, N. Y.
Thomas R. Lounsbury, Yale College, New-Haven, Ct.
Rebecca Lowry, 162 West Forty-seventh street, New-York.
O. F. Lumry, Wheaton College, Wheaton, Ill.
William F. Lush, Rochester, N. Y.
Merrick Lyon, University Grammar School, Providence, R. I.
Bela P. Mackoon, Cornell University, Ithaca, N. Y.
George F. Magoun, Iowa College, Grinnell, Iowa.
Joseph H. McDaniels, Geneva, N. Y.
George McMillan, Hillsdale College, Hillsdale, Mich.
Edward H. Magill, Swathmore College, Philadelphia, Pa.
Francis A. March, La Fayette College, Easton, Pa.
Dan Marvin, Jr., St. John's Grammar School, Stamford, Ct.

* Deceased, Nov. 14th, 1873.

- Washington Matthews, Fort Buford, Dakota Territory.
 Charles M. Mead, Andover Theological Seminary, Andover, Mass.
 A. H. Mixer, Rochester University, Rochester, N. Y.
 William L. Montague, Amherst College, Amherst, Mass.
 Lewis H. Morgan, Rochester, N. Y.
 Charles D. Morris, Mohican Lake, N. Y.
 F. A. Muhlenberg, Muhlenberg College, Allentown, Pa.
 James E. Munson, 34 Park Row, New-York.
 J. H. Myers, Milton, N. Y.
 Bennett H. Nash, 62 Boylston street, Boston, Mass.
 Francis Philip Nash, Hobart College, Geneva, N. Y.
 C. W. Nassau, Lawrenceville, N. J.
 William M. Nevin, Franklin Marshall College, Lancaster, Pa.
 Edward North, Hamilton College, Clinton, N. Y.
 Thomas H. Norton, St. Catharine's, Ontario, Canada.
 F. W. A. Noetz, Muhlenberg College, Allentown, Pa.
 Cyrus Nutt, Indiana University, Bloomington, Ind.
 Lewis R. Packard, Yale College, New-Haven, Ct.
 William A. Packard, College of New-Jersey, Princeton, N. J.
 E. G. Parsons, Derry, N. H.
 John C. Pershing, Pittsburg Female College, Pittsburg, Pa.
 D. L. Peck, University of Alabama, Tuscaloosa, Ala.
 Tracy Peck, Cornell University, Ithaca, N. Y.
 Oval Pirkey, Christian University, Canton, Mo.
 Noah Porter, Yale College, New-Haven, Ct.
 Samuel Porter, National College of Deaf-Mutes, Washington, D. C.
 A. J. Quinche, University of Mississippi, Oxford, Miss.
 Stephen R. Riggs, Fort Wadsworth, Dakota Territory.
 Timothy H. Roberts, Whitney's Point, N. Y.
 Lewis L. Rogers, Indiana Asbury University, Greencastle, Ind.
 Ezekiel G. Robinson, Brown University, Providence, R. I.
 Edwin R. Ruggles, Dartmouth College, Hanover, N. H.
 William C. Russell, Cornell University, Ithaca, N. Y.
 George W. Samson, Rutgers Female College, New-York.
 George C. Sawyer, Utica Academy, Utica, N. Y.
 Wesley C. Sawyer, Boston, Mass.
 Charles A. Schlegel, Female Normal College, New-York.
 Henry Schliemann, Paris, France.
 Eugene Schuyler, United States Legation, St. Petersburg, Russia.
 John S. Sewall, Bowdoin College, Brunswick, Maine.
 Jotham B. Sewall, Bowdoin College, Brunswick, Maine.
 Charles Short, Columbia College, New-York.
 Joseph Shea, St. John's College, Fordham, N. Y.
 Hiram W. Sibley, Rochester, N. Y.
 E. Snyder, Illinois Industrial University, Champaign, Ill.
 Ephraim G. Squier, 135 East Thirty-ninth street, New-York.
 Frederick Stengel, School of Mines of Columbia College, New-York.

- William A. Stevens, Denison University, Granville, Ohio.
Daniel S. Talcott, Bangor Theological Seminary, Bangor, Maine.
J. Henry Thayer, Andover Theological Seminary, Andover, Mass.
Thomas A. Thacher, Yale College, New-Haven, Ct.
Joseph Thomas, 116 North Eleventh street, Philadelphia, Pa.
Samuel Thurber, Syracuse High School, Syracuse, N. Y.
Crawford H. Toy, Southern Baptist Theological Seminary, Greenville, S. C.
J. Hammond Trumbull, Hartford, Ct.
Henry M. Tyler, Knox College, Galesburg, Ill.
William S. Tyler, Amherst College, Amherst, Mass.
Edward H. Twining, University of Missouri, Columbia, Mo.
Milton Valentine, Pennsylvania College, Gettysburg, Pa.
John C. Van Benschoten, Wesleyan University, Middletown, Ct.
Addison Van Name, Yale College, New-Haven, Ct.
Thomas R. Vickroy, Lebanon Valley College, Annville, Pa.
Julia E. Ward, Mount Holyoke Seminary, South-Hadley, Mass.
Horatio G. Warner, Classical Institute, Rochester, N. Y.
Henry G. Weston, Crozier Theological Seminary, Chester, Pa.
J. B. Weston, Antioch College, Yellow Springs, Ohio.
Mrs. A. E. Weston, Antioch College, Yellow Springs, Ohio.
Albert S. Wheeler, Sheffield Scientific School, New-Haven, Ct.
Nehemiah White, St. Lawrence University, Canton, N. Y.
William D. Whitney, Yale College, New-Haven, Ct.
Alonzo Williams, Brown University, Providence, R. I.
Edwin H. Wilson, Rochester University, Rochester, N. Y.
Alexander Winchell, Syracuse University, Syracuse, N. Y.
George W. Winslow, Classical Institute, Evanston, Ill.
Stephen J. Young, Bowdoin College, Brunswick, Maine.

Smith,
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PROCEEDINGS

OF THE

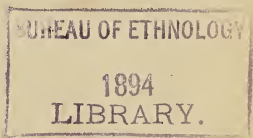


FIFTH ANNUAL SESSION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

HELD AT



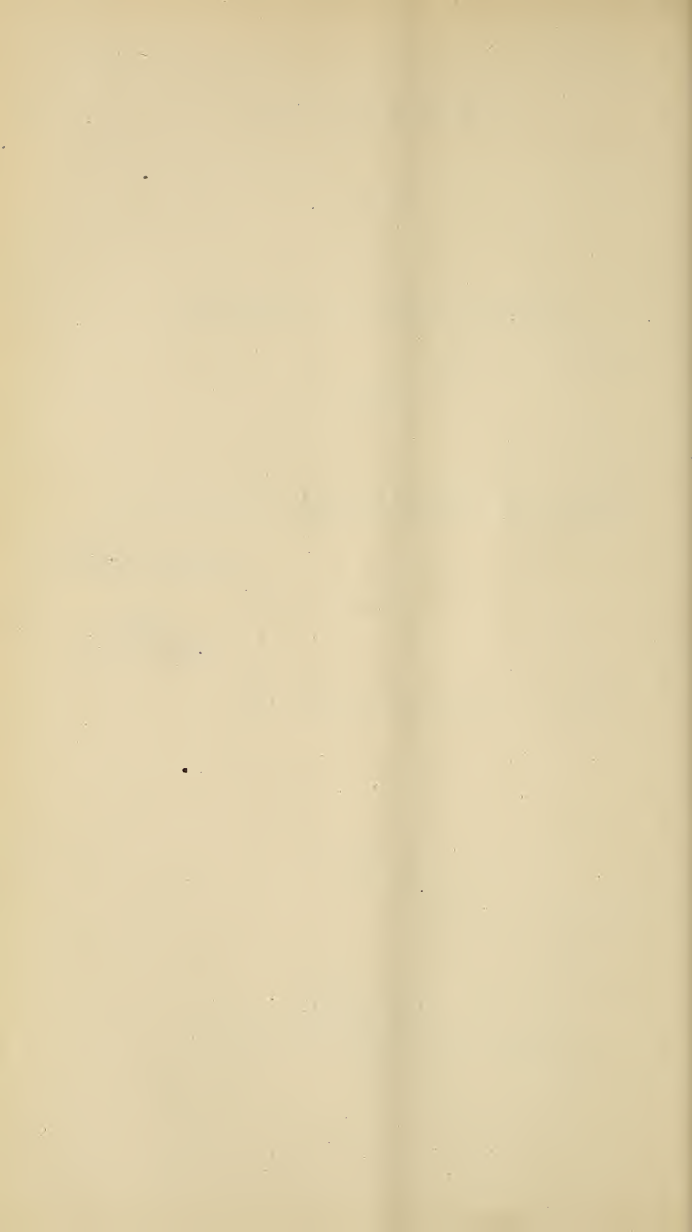
EASTON, PENN., JULY, 1873.



HARTFORD:

CASE, LOCKWOOD & BRAINARD, PRINTERS.

1873.



AMERICAN PHILOLOGICAL ASSOCIATION.

EASTON, PENN., July 22, 1873.

The Fifth Annual Session was called to order at 3 o'clock P. M., in the chapel of Lafayette College, by the President, Professor A. C. Kendrick, of the University of Rochester, N. Y.

An address of welcome was made by the Hon. Henry D. Maxwell, of Easton, to which the President replied.

On motion, the Rev. Joseph Anderson, of Waterbury, Conn., and Professor Samuel Hart, of Trinity College, Hartford, Conn., were appointed assistant secretaries.

The Secretary presented his report, announcing that the persons whose names follow have been elected members during the past year :

Professor Vincenzo Botta, University of the City of New York; Mr. Isaac Bridgman, Principal of the Classical Institute, Syracuse, N. Y.; Dr. Daniel G. Brinton, Philadelphia; Professor Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.; Rev. E. Ferrier, Easton, Penn.; Mr. Horace H. Furness, Philadelphia; Professor James M. Garnett, Principal of St. John's College, Annapolis, Md.; Professor A. Eiswald, Savannah, Ga.; Mr. V. H. Nowill, Williamsburgh, N. Y.; Professor Charles W. Reid, Allegheny College, Meadville, Penn.; Mr. A. Schaeffer, Philadelphia; Professor Samuel M. Shute, Columbian University, Washington, D. C.; Mr. B. F. Stem, Principal of the Classical Institute, Easton, Penn.; Mr. Joseph A. Turner, Hollins Institute, Botetourt Springs, Va.; Professor R. B. Youngman, Lafayette College, Easton, Penn.

The Treasurer's report was presented, showing a balance in the treasury, July 22d, of \$1,029.68. The receipts and expenditures of the past year were as follow :

RECEIPTS.

Balance in treasury, July 23d, 1872.....	\$244.31
Fees of 22 new members.....	110.00
Annual assessments paid.....	465.00
Donations from citizens of Providence.....	494.74
Interest.....	16.24
Sales of Transactions.....	12.00
	<hr/>
	\$1342.29

EXPENDITURES.

For printing Proceedings.....	\$154.63
“ “ Transactions, 1871 (balance).....	84.78
Stationery, postage, express freight, and sundries.....	41.60
Secretary's bill for printing, etc.....	31.60
	<hr/>
	\$312.61
Cash in hands of the Treasurer.....	1029.68
	<hr/>
	\$1342.29

Of this balance, about \$630 is due the printers, for the Transactions of 1872.

On motion, Professor C. H. Brigham and Dr. N. W. Benedict were appointed auditors of this report.

The Treasurer read a letter from the Rev. Dr. Alexis Caswell, of Providence, R. I., chairman of the Local Committee of the Association for 1872, enclosing (under date of June 27th) a draft for \$494.74, as the contribution of gentlemen in Providence towards defraying the expense of printing the Transactions and Proceedings of the session held in that city last year.

On motion, it was

Resolved, That the Association gratefully acknowledge the receipt of \$494.74, the generous contribution of citizens of Providence for defraying the expense of printing the Transactions of the meeting of 1872. And the Treasurer is requested to forward fifty copies of the published volume to the Rev. Dr. Alexis Caswell, chairman of the Local Committee at Providence, for distribution to the contributors.

Professor Lewis R. Packard, of Yale College, New Haven, Conn., presented a paper on "Some Facts in the Life of Thucydides."

The only trustworthy direct information that we have about the life of Thucydides comes from his own statements. It is a remarkable fact that there is no mention of his name or reference to him in any writer earlier than Dionysius of Halicarnassus, who belongs to the last century before Christ. The lives of Thucydides which have come down to us are of entirely uncertain date and authorship, and hence of no value as authorities.

There are two points as to which something may be learned by combining the information gained from other sources with his own statements. One is the nature of his absence from home for twenty years, whether a voluntary or an involuntary exile. The coincidence of its beginning and end with the changes of parties at Athens, suggests the opinion that it was caused by some action of the popular assembly, and not altogether voluntary. In 424, when it began, the democracy under Kleon was the ruling party; in 404, when it ended, the oligarchy of the Thirty was in power.

The other point is the family to which the historian belonged. He tells us that his father's name was Olorus. This name occurs nowhere else except in Herodotus as that of a king of the Thracians, whose daughter Miltiades married. Now the family to which Miltiades belonged had been for three generations, during the century 550-460 B. C., represented by some prominent member of it in the region of Thrace and the neighboring islands. In this same region Thucydides tells us that he had the working of gold mines, probably as a contractor under the Athenian government, and that he was sent thither as general in 424. Finally, Plutarch (50-120 A. D.) tells us that he saw at Athens a tomb said to be that of Thucydides, among those of the family of Kimon, son of Miltiades. The combination of these facts seems to establish a reasonable ground of belief in a connection of blood between that famous family and the historian.

The second paper was read by Professor William F. Allen, of the University of Wisconsin, Madison, Wis., on "Two Passages in the Germania of Tacitus."

The Germania of Tacitus differs from other works of classical literature, in the relation in which it stands to modern history—its subject being the institutions and usages out of which those of modern times are developed. Its interpretation must therefore be largely sought in the institutions of modern Europe; and the best commentary will often be found in the writers upon mediæval Germanic law. Most editions of the Germania are defective in this point of view. The latest; that of Schweizer-Sidler, pays great attention to manners and customs, but is very inadequate in political institutions; in these, Kritz's edition is the only one that has made a sufficient use of the great writers upon the German constitution—Waitz, Roth, Sohm, Thudichum, and von Maurer. This may be illustrated by the examination of two passages, in which nearly all the editors except Kritz take one view, while most historical scholars take another. They will show the inadequacy of a merely critical and classical interpretation, and will serve to illustrate Tacitus's mode of treatment—his comprehensiveness, precision, and lucidity of arrangement.

1. The thirteenth chapter of the Germania treats of the entrance of young men into public life, as members of the State, and their relation to the chiefs in the personal tie of the *comitatus*. The connection between these two topics is formed by the sentence, *Insignis nobilitas aut magna patrum merita principis dignationem etiam adolescentulis assignant*. It has been usual to render *principis dignationem* "the rank of chief," and consistently with this Schweizer-Sidler reads *dignitatem*. Orelli suggested an active force to *dignatio*, which is more in accordance with its form as derived from the verb *digno*: young men of noble or distinguished birth are honored with the *peculiar favor* of the chief. In this he is followed by the historical critics, Waitz, Roth, and Sohm, and by the editor Kritz.

We have in this passage two words expressing rank or position, *nobilitas* and *princeps*; and the statement shows that the young men in question, or some of them, already possess the first of these. The question is then—do the young men who are already "noble" receive an additional rank or title, that of *princeps*, or do they merely, in virtue of their "nobility," enter into some peculiar relation to the person who holds the rank of *princeps*?

The two words in question are used with great uniformity by Tacitus: *nobilis* and *nobilitas*, to indicate an hereditary aristocracy, with no exclusive political privileges; *princeps*, to denote an elected magistrate. In most passages this distinction is explicitly stated or clearly implied, and in no passage is there anything inconsistent with it. To render therefore *dignatio* "rank" would have no meaning at all (since they are already noble), or a meaning wholly improbable—that young men of noble or distinguished birth should have the power of magistrates, there being already a board of elected magistrates, the *principes*. If we could think this statement possible, we should still expect instead, the word *auctoritas* or *potestas*.

With the natural transitive meaning of *dignatio*, the entire paragraph receives a new light. Tacitus has described the process by which young men are admitted to manhood and reckoned among the citizens. They receive at the hands of their father, a relative, or a magistrate, *princeps*, a shield and spear; this is the toga of manhood—the first honor of youth. Until now they have been members of the household, now they are members of the State. He then goes on: If they are of distinguished nobility, or if their fathers have done good service to the State, this secures to them, young as they are, *etiam adolescentulis*, the favorable

regard of the magistrate. They take their place, he continues, with the rest, *ceteris* [sc. *comitibus*], who are of maturer and more tried strength, and it is no disgrace to them to be ranked with the personal followers, *comites*. Then follows a detailed account of this fundamental institution of the *comitatus*, in which the *princeps* appears throughout as the military leader, with his retinue of *comites*. Most young men must earn the distinction of this rank; they receive it when *robustiores ac jam pridem probati*; but if they start with the prestige of nobility, or of honored parentage, they are at once deemed worthy of the honor, *dignatio*.

2. The second passage is more doubtful, and our aim will be merely to state the difficulties and present the question to be solved. In the description of the German agricultural system; cap. 26, we read: *agri pro numero cultorum ab universis in vices occupantur, quos mox inter se secundum dignationem partiuntur*. This is rendered by Church and Brodribb: "Land proportioned to the number of inhabitants is occupied by the whole community in turn, and afterwards divided among them according to rank." Waitz, following one manuscript, reads *vicis* for *in vices*; this reading has much in its favor.

Universus, "all turned into one," properly conveys the idea of individuality of the parts, as well as of unity of the whole; this is not conveyed by the expression "the whole community." *Occupo* has none of the vagueness of the English "occupy," but denotes "take into adverse possession," not "hold in possession." *Mox*, joined with the present tense, clearly indicates a distinct act of regular, constant recurrence, succeeding another similar act. In *secundum dignationem* the noun appears to have the same transitive force as in the passage last discussed, and to mean "according to an estimation or valuation," referring, that is, not to the rank of the persons, but to the quality of the land.

Church and Brodribb's translation fails to give the force of these several words. Thudichum's translation gives every word and phrase its precise value: *das ackerland wird abwechselnd von allen zusammen nach anzahl der bebauer eingenommen, worauf sie es nach einer würdigung unter sich vertheilen*. He explains *universis* by referring it to the several communities—the Hundreds, as he thinks—who took turns in occupying the same tract of land. In his view the condition of things here described is the same semi-nomadic state described by Cæsar (B. G. vi. 21): *magistratus ac principes in annos singulos gentibus cognationibusque hominum . . . quantum et quo loco visum est agri attribuant, atque anno post alio transire cogunt*. With the reading *in vices* this is every way satisfactory, and would prove that the change from shifting possession to permanent appropriation of land, which certainly took place before the Germanic invasions, had not yet taken place in the time of Tacitus. In opposition to this, it is certainly not improbable that this change was wrought in the 150 years between Cæsar and Tacitus; and especially it may be urged that any such interpretation of *in vices occupantur* is inconsistent with the annual rotation of crops described below: *arva per annos mutant*. Further, the general tone of the Germania seems to imply fixed habitation.

If, on the other hand, we read with Waitz *ab universis vicis occupantur*, we find a clear and logically developed statement, first of the tenure of land, and then of its cultivation. "The villages as communities enter upon the possession of an amount of land proportioned to the number of the peasantry; this they afterwards share out among themselves according to a valuation; the wide extent of the fields renders this division easy. They change the cultivated fields year by year, and there is land left common." It would be hard to describe in fewer

and clearer words the system of Village Communities which we know to have prevailed among the Germanic nations a few generations later.

A Vocabulary of the Language of the Indians of San Blas and of Caledonia Bay, Isthmus of Darien, collected by Edward P. Lull, A. M., Commander U. S. Navy, was presented by Dr. J. Hammond Trumbull, of Hartford, Conn.

This vocabulary, comprising 426 words and short phrases, was obtained by Commander Lull while attached to the Darien Exploring Expeditions of 1870-71. He states, in a letter which accompanies it, that he has availed himself of every opportunity of verifying it, and that he has full confidence in its correctness. All words that he considered as at all doubtful, are so marked in the vocabulary. It was obtained through the medium of the Spanish, which many of these Indians speak with some degree of fluency. The sounds of (Engl.) *ch* and *s* are interchangeable, as are *gue* and *gua* with *we* and *wa*, and *ke* with *ge*. In words borrowed from other languages, they fail to distinguish *ch* and *s*, and will say "a' chame" for "all the same," etc. The nouns have no plural form. "The numerals run from one to ten; then ten plus one, ten plus two, etc., to twenty—which has a name; then twenty plus one, twenty plus two, to thirty—which is twenty plus ten; then twenty plus ten plus one, etc., to forty, which is two twenties. One hundred is five twenties. One thousand has a name, *tula wala guena*."

Dr. Trumbull remarked that a brief vocabulary of the language of the Indians of the Atlantic coast of Darien was given by Dr. Lionel Wafer, an English buccaneer who was left at the Isthmus by Dampier in 1681. Wafer's Voyage and description of the Isthmus was printed in London in 1699. His vocabulary (written from memory, after his return to England) comprises only 36 words, including the numerals from one to forty. In 1851, Dr. Edw. Cullen communicated to the Journal of the Royal Geographical Society (vol. xxi. p. 241) "a vocabulary of the language of the Tule Indians, who inhabit the rivers and the coast of Darien, from the mouth of the Atrato to the coast of San Blas." *Tule* (*tulu* Lull) is the name for 'man' or 'Indian.' By a mistake of the printer, this name was changed to *Yule*, and in Ludewig's Literature of American Aboriginal Languages, Cullen's vocabulary is referred to as of the "Yule" language. In 1853, that vocabulary was printed, with considerable additions, in Dr. Cullen's "Isthmus of Darien Ship Canal" etc. (2d edition, pp. 99-102), where it comprises nearly 300 words and phrases. The author describes the Tule or San Blas (called also Mandinga) Indians, as "a fine, handsome, athletic race, though of low stature. They live peaceably together, are honest, cleanly, and industrious. . . . They are very independent, and were never subdued by the Spaniards, to whom they bear great animosity; to English and Americans they are very friendly, but [till recently] have not allowed them to land on the coast."

Commander Lull's vocabulary makes a considerable addition to the scanty supply of material for the study of the languages of New Granada; and it is the more valuable because it was compiled without knowledge of the earlier vocabularies of Wafer and Cullen.

On motion, a recess was taken until 8 o'clock.

EVENING SESSION.

The Association resumed its session at 8 o'clock P. M., Professor Francis A. March, of Lafayette College, Vice-President, in the chair.

Professor A. C. Kendrick, of Rochester University, President of the Association, delivered the Annual Address.

The speaker opened his address with a tribute to the memory of Professor James Hadley, who had hitherto never failed to grace the meetings of the Association, and whose scholarly attainments were equalled only by the admirable judgment that presided over them, and the unflinching modesty and courtesy with which they were presented.

The speaker then proceeded to consider language successively in its scientific, its æsthetic, and its historical relations.

Philology deals with words; but words are things, and light, airy, and impalpable as they seem, yet on them rests the solid structure of a nation's civilization. The laws which determine the affinities of letters and words involve laws which determine the affinities of nations, and disclose some of the most vital facts of human history. And as philological science is important, so it yields to none in the rigor of its laws, the severity of its methods, and the exactness of its conclusions. Light as is the consonant, lighter still as is the vowel, they are recognized as never escaping the dominion of law. There is, indeed, still a vast territory to be explored; but in this philology forms no exception to the grand sciences of our time. Everlasting incompleteness is the pledge of man's god-like endowments and immortal destiny. The science that could be finished, would not be worth the finishing. As to the *utility* of philological science, we say, first, that the highest end of knowledge is knowledge. The auspicious feature in the relation of culture to the acquisition of wealth is not that the latter is possible through the former, but that the former is the *condition* of the latter—that money-making on a large scale is not possible without culture. We do not disparage physical science and material improvement. We have no sympathy with the spirit that boasts the barrenness of philosophy, and refuses to degrade her to material uses.

But philology has *æsthetic* aspects of no less importance. Language is an art; in its lower and rudimentary forms a useful art, in its higher and more cultivated forms a fine art; and of all the fine arts it is incomparably the noblest and the most refining. It is as a means of æsthetic culture, of refining the sensibilities, of evolving the latent harmonies of the soul, of filling the imagination with images of ideal beauty, that we would especially urge its retention in our systems of education. And this naturally suggests the languages which are to be selected as the basis of our linguistic culture. These, for many reasons, are mainly the Greek and Latin; among them, the intrinsic excellence of the languages themselves, the strong contrast of their grammatical structure to our own, the singular excellence of their literatures, and the central position occupied by the nations that spoke them, and which makes them a key to the history, the thinking, the literature, and the social and moral progress of the race. We talk of the dead languages; but language does not die. We may feel assured that the classics are destined to hold their place in our systems of education. Their place and maintenance there is due to no scholastic or classical bigotry. The revival of

classical learning in Western Europe was borne in upon that "freshening gale of intellectual life" with which the Protestant Reformation stirred the stagnant deeps of European opinion, and was welcomed by the champions of freedom and progress, while the zealots of the old superstition were fierce in their denunciations of the new learning.

Finally, the *historical* relations of philology are most important. It has achieved wonders in many directions. It has borne its light into the annals of Egypt and Syria, of Persia and India; has disentangled the complicated affinities of most of those nations that have given to Asia and Europe their chief political and intellectual life; has followed their wanderings from the parent homes, and done much to reconstruct the language which was spoken when Indian, Goth, and Greek slumbered in the loins of a common ancestor. It has brought Greek and Latin into relation to the barbarian dialects with which they were formerly supposed to have no affinity. It has penetrated the hidden laws of speech, routed a legion of superficial and false etymologies, approached by cautious steps to the very cradle of speech, and discussed intelligently that problem of the origin of language which was so long the football of wild and fanciful conjecture.

We have then, as philologists, the strongest incentives to a vigorous prosecution of our work. We have the heritage of European scholars; they have labored brilliantly and successfully, and we may enter into their labors. And we have some fields preëminently our own. The confluence of different races on our widely extended soil is producing many curious modifications of speech and dialectic variations worthy of our study. Our rapidly waning Indian languages, whose largely unregistered disappearance is the opprobrium of American intelligence, demands still augmented diligence in rescuing from oblivion their scanty remains. And scarcely less important than either, are the modifications which the altered forms of political life, varied climate, and social and industrial conditions are making in our noble English speech. What, under the antagonistic action of the forces which lead to change and the forces which act conservatively, shall be the destiny of the English language in America?

At the conclusion of the address, the Association stood adjourned to 9 o'clock Wednesday morning.

WEDNESDAY, JULY 23—MORNING SESSION.

The Association assembled in the College Chapel, the President in the chair.

The Secretary reported that the persons whose names follow had been elected members of the Association:

Professor G. Fischer, New Brunswick, N. J.; Mr. Alexander Johnson, New Brunswick, N. J.; Professor D. T. Reiley, Rutgers College, New Brunswick, N. J.; Professor Thomas D. Seymour, Western Reserve College, Hudson, O.

On motion, it was

Resolved, That a Committee of three be appointed by the Chair to draw up resolutions in commemoration of the late Professor Hadley, and that these resolutions be printed in the Transactions of the Association.

Professor Crawford H. Toy, Chancellor Howard Crosby, and Professor William W. Goodwin were appointed such Committee. On motion, the President was added to the Committee.

On motion, it was

Resolved, That the Executive Committee be requested to prepare a memorial of Professor Hadley, to be published in the Transactions of the Association.

Professor Charles H. Brigham, of Ann Arbor, Mich., read a paper on "The Great Harris Papyrus."

The account was mostly taken from the recently published German work of Dr. August Eisenlohr, teacher of the Egyptian language in the University of Heidelberg, who has been able to make a careful study of the papyrus and to translate the most important part of the inscription. The papyrus belonged to the collection of a rich Englishman, Mr. A. C. Harris. It was found, with other manuscripts, as long ago as the year 1855, in a cave in the rear of the Temple of Medeeret Haboo, in Thebes, under a mass of mummies. Several other valuable papyri were found at the same time, one of them apparently containing a form of exorcism of the bad spirits; another, the family history of Thothmes III.; and others seeming to be legal documents. These were in the collection of Mr. Harris, but are of less importance than the Great Papyrus, which is pronounced by Eisenlohr to be the largest, the most beautiful, the best written, and the best preserved of any of the manuscript rolls that have come down to us. It is long enough to make in the translation a considerable modern volume.

It contains the address of King Rameses III., made to his people in the thirty-second and last year of his reign—the pious work which he did for the great gods, and the liberal gifts which he brought to the temples of Egypt. It can be separated into six divisions, numbering in all seventy-nine pages. The first page is an introduction, in which the mighty king displays his titles and utters his boast. The next five divisions enumerate the gifts of the king to the temples and the gods. These divisions cover seventy-four pages of the papyrus. The sixth division, in five pages, gives a concise history of the acts of Rameses III., the events preceding his accession to power, the state of Egypt when he came to the throne, the immense conquest of his father, his driving out of the Syrian invader, his consolidation of Egypt under one rule. Then follows the account of the acts of Rameses himself, how he enlarged in all directions the boundaries of the Egyptian realm, annihilated opposing forces, subdued rebels, filled the prisons of Egypt with captives, conquered the nomad tribes, made expeditions into the desert, and brought every where prosperity and submission to his rule as the Son of the Most High; how he built great ships, and brought back stores of precious metal, freed the land from taxes, and encouraged its culture. This glowing description of the great king's exploits ends with a prophecy of his near end, and the appointment of his son as successor. The papyrus is undoubtedly a genuine manuscript of 3000 years ago, and is very important in the study of Egyptian history and culture.

The reading of this paper was followed by some remarks from President Cattell, of Lafayette College, upon a Papyrus-scroll which he exhibited to the Association.

This scroll, five feet long and ten inches wide, was found on the body of a mummy at Thebes in 1858, and was presented to Lafayette College by one of the graduates, the Hon. John W. Garrett, of Baltimore. It contains a pictorial representation of the judgment of the deceased, with several inscriptions in the hieratic text, and also one of the sacred books of the Egyptians, not elsewhere found, although Prof. Seyffarth pronounces it the finest Hieratic inscription he has ever seen. From the inscriptions upon the papyrus itself and upon the tablet and scarabaens which accompanied it, the deceased appears to have been a distinguished commander in the army of Shishank (or Shishak) the first of the twenty-second dynasty, about one thousand years before Christ.

Dr. Adolf Douai, of Newark, N. J., read a paper presenting "A Concise System of Grammatical Terms, according to the Teachings of Comparative Philology."

After speaking of the probability that the English language may soon become the language of the whole world, and of the well-known difficulties in its study, the author called attention to a series of four English school reading-books which he had prepared. The leading points of view in devising it have been the following:

1. The terms and definitions, while in accordance with the laws of the English tongue, should not be contradictory to those of all other cognate languages. They should not render the study of foreign languages more difficult than it is of itself, but rather much easier.

2. They should be intelligible; the terms should explain themselves and prevent misunderstanding. Wherever the Latin terms now in use do not comply with this requisite, they should be replaced by unmistakable English ones. Generally English terms should have the preference for instructing beginners; the corresponding foreign terms may be added at higher stages.

3. They should amount to a minimum number, so as to allow the study of the mother-tongue and, at later stages, that of the history and philosophy (logic) of language, without a useless ballast of learned apparatus. Every term is objectionable in the beginning, which is needed for parsing and analyzing exercises only, not at the same time for forming short rules which facilitate the correct and beautiful use of language in conversation and composition. This system reduces the adopted number by about three-fourths.

4. They should be applicable, *mutatis mutandis*, to all civilized languages, and thereby commend themselves for adoption in all of them.

The books are to be taught as forming a connected system, and as introducing scholars gradually to a full knowledge of this important subject.

Dr. J. H. Trumbull read a paper by Dr. Morton W. Easton, of Hartford, Conn., on "Aphasia and its Contributions to the Science of Language."

The study of the phenomena of aphasia is interesting to students of language, as contributing to our comprehension of the physiology of the action of speech, and possibly also to the solution of some of the most difficult and important problems of linguistic philosophy, especially those relating to the manner in which the knowledge of language is acquired by the individual, and the relation of words to ideas. And apart from the expectation of very definite results, it is im-

portant that the student should not be ignorant of the precise direction in which pathological research has extended, and how much it has really accomplished.

The characters of the disorder as affecting the various departments of the use of language were then given at length, and the usual classification into ataxic and amnesic accepted.

In ataxic aphasia, the morbid phenomena are caused by disturbances in coördination. Since this is one of the lower nerve functions, and not a function of the ideational centres, we can here infer nothing as to the condition of these centres, and therefore questions relating to the acquisition, preservation, and use of the idea of words, that is, questions belonging to the higher philosophy of language, receive no light from this direction. A series of cases, falling under the lower physiology of speaking, was then discussed, and in particular the character of the normal rise of sonants from original surds, doubts being thrown upon the application of the law of "ease of utterance" to this important case.

In amnesic aphasia, the ideational centres are supposed to be affected. The name is well chosen, implying merely a fact, and not attempting to explain the underlying condition. Finckelburg's explanation and appellation of "asemia" are to be rejected. Amnesic aphasia is best understood by assuming extreme specialization of the gray matter of the brain, the great diversity of the aggregate of manifestations in different instances depending upon the extent of brain tissue involved. The intimate nature of the condition thus supposed was discussed, and certain views of Humboldt and Steinthal, as to the nature of language, explained and criticized.

Such evidence as pathology offers adds weight to the authority of that school which would classify language with other acquisitions made during the lifetime of the individual, in opposition to that which teaches that it is an innate possession of the mind; furthermore, that its office in reasoning is not an essential one. However, the data of aphasia are not sufficient alone to establish these principles. For this purpose we must go beyond pathology into psychology, and into the comparative study of the development of different groups of roots and of grammatical forms.

A recess was taken till 2 o'clock P. M.

AFTERNOON SESSION.

On reassembling, the Secretary reported the following names of new members:

Professor Edward S. Joynes, Washington and Lee University, Lexington, Va.; Professor John M. Leonard, University of Missouri, Columbia, Mo.; Professor Cyrus V. Mays, Principal of the Grammar School of Franklin and Marshall College, Lancaster, Penn.; Rev. S. H. Shepley, Blairsville, Penn.; President George Woods, Western University of Pennsylvania, Pittsburgh, Penn.

The Committee appointed to draft resolutions in commemoration of the late Professor Hadley, presented the following minute, which was unanimously adopted:

The American Philological Association hereby record their sense of the great loss which the cause of philology has sustained in the death of Professor James

Hadley, whose varied, profound, and accurate scholarship made his name familiar to both hemispheres. Respected for the solidity and integrity of his learning, he was loved for the gentleness of his disposition and the beauty of his life. In the very strength of his days he has been removed from his labors, and leaves the world of letters to mourn its irreparable bereavement. In expressing our own sorrow, we would offer our condolence to his desolated family.

The first paper of the afternoon was read by Professor Frederick Stengel of the School of Mines of Columbia College, New York, on "The Languages and Dialects of Italy."

To show fully the historical development of the present Italian, the author in the first place had recourse to the "ancient languages" spoken in Italy before the times of the Romans; next, his paper showed historically the mighty revolution caused by the Roman language; and, thirdly, he brought the present Italian dialects into connection with the ancient languages of Italy.

Philological researches teach us to distinguish three primitive stocks of languages in Italy: the Iapygian, the Etruscan, and the Italic.

The latter Professor Stengel subdivided into seven historical periods:

1. The Latin before the foundation of Rome; pre-historic age, till 753 B. C.; or Latin Oscan-Umbrian period. The old Italic languages are more nearly akin to the northern languages than to the Greek, on account of a longer connection with them. The Umbrian represents a more ancient form of Italic speech than the Latin, and is most free from Celtic elements. The Oscan was the idiom of a people; not, like the Latin, the language of the state. It had a literature, however; and it was spoken at Pompeii by the lower class as late as the time of the destruction of that city. It is a remarkable fact that, after the Oscans had perished, their language was still living in the "ludi Osci" of the Roman Theatre.

2. From the foundation of Rome till the Roman dominion spread over Italy; 753-241 B. C.; or Roman Tuscan-Celtic period. A sharp division of higher and lower classes is becoming manifest: the governing party using in public a solemn form of speech of the literary documental style, called *sermo nobilis, urbanus*; the people speaking the *sermo plebeius, rusticus, quotidianus*. The Celts exercise a considerable influence on the language.

3. From the dominion over Italy till the death of Augustus, 241 B. C.—A. D. 14; or Graeco-Roman period. In this period we notice a refining Greek influence on most Italian dialects and a rich Greek vocabulary of arts and sciences appropriated by the Romans.

4. From the death of Augustus to the fall of Rome, A. D. 14-476; corruption of Latin, manifestation of the old Italic dialects. Most important changes were effected by the establishment of Christianity as the state-religion. But the Christian writers and orators, disdaining refinement in style, approach the popular dialect, in order to be understood by the people, thus corrupting the Latin. At the fall of Rome, each state develops independently its own dialect.

5. Centuries V—IX.; *Lingua vulgare*; Gothic-Lombardian influence. In this period, the letters of the Popes to the Carolingians show the ruin of the Latin tongue. Documents of donations, acts of judiciary proceedings, and inscriptions show yet more decay; what must the popular language have been! The *lingua vulgare* first appears in a MS. of about the year 595. It is already distinct from Latin, with a construction much like Italian.

6. Centuries IX.—XII.; the Italian language forming; Provençal influence. In Leo III.'s time the knowledge of the classical language became an honorary title for Popes and Emperors, while the *vulgare* made great advances towards the formation of the Italian. The first Sicilian and Italian poet is Ciullo d'Alcamo who wrote (about A. D. 1222) a canzone or rather poetical dialogue, entitled "Rosa fresca aulentissima." In studying this work we are astonished at its vocabulary, composed of Sicilian, Neapolitan, Provençal, French, Spanish, Greek, Latin, and Tuscan words, brought to the court of Frederick II. by the talents of all countries and all professions. The first Italian prose was written by Mattéo Spinello (A. D. 1247-1268).

7. Centuries XIII—XIV.; period of Dante. Dante did not create the Italian language; many writers used it with as much ease before him, as Guido Guinicelli and Brunetto Latini; but Dante fixed and enlarged the Italian by his immortal work. His wonderful power over language is best shown in the contrast of the language in the "Inferno" with that in the "Paradiso." He forcibly expressed the idea of a national language in opposition to the local dialects and the classical Latin; yet his writings contain many Provençal elements.

On motion, Dr. Benedict, Professor Van Benschoten, and Professor Brewer were appointed a Committee to recommend a place and a day for the next meeting of the Association.

On motion, Professor Packard, Professor J. B. Sewall, and the Rev. Mr. Anderson were appointed a Committee to nominate Officers and members of the Executive Committee for the ensuing year.

Professor W. W. Goodwin, of Harvard College, Cambridge, Mass., read a paper on "The Classification of Conditional Sentences in Greek Syntax."

This paper proposes a slight correction in the classification of conditional sentences given in the author's Greek Moods and Tenses, and aims also at a fuller explanation of that classification in some points in which it has not been clearly understood. In the first statement of this system (in 1860), attention was called to the importance of distinguishing between *particular* and *general* conditions, chiefly to make clear the double function which the Greek subjunctive performs in protasis, e. g. in *ἐὰν ἔλθῃ, τοῦτο ποιήσω*, on the one hand, and *ἅπας λόγος, ἂν ἀπὴ τὰ πράγματα, μίταιδν τι φαίνεται*, on the other. The difficulty of including these two uses under one head has been the chief obstacle to a clear understanding of the whole subject. It seems incredible that any mind accustomed to modern scientific definitions can accept any of the current definitions of the subjunctive in protasis as stating the real essence of the two conditions just mentioned. Such expressions as "bedingte Möglichkeit," "objective Möglichkeit," "Möglichkeit von der Erfahrung abhängig," "eine Tendenz zur Wirklichkeit," "possibility, opposed to probability," "possibility with prospect of decision," etc., when they are made to include two such different ideas as *if this shall happen* and *if this (ever) happens* (both being expressed by *ἐὰν τοῦτο γένηται*), cannot impress learners very strongly with a sense of the wonderful accuracy of which Greek is capable in expressing nice shades of thought. No one now thinks of bringing under one head the corresponding cases of the optative, e. g. *εἰ τις θορυβουμένων*

αἰσθοῖτο, κατασβεννύναι τὴν παραχρῆν ἐπειρᾶτο, and εἰ τοῦτο αἰσθοῖτο, περιῶτο ἄν, etc. And yet there is just as important a difference, although it is not generally recognized in classification, between *ἐάν τις αἰσθηται, περιᾶται*, *if he (ever) perceives any, he (always) tries, etc.*, and *ἐάν τοῦτο αἰσθηται, περιᾶσεται*, *if he shall perceive this, he will try, etc.* In the latter the subjunctive is simply future in sense, and does not differ (except in intensity) from the future indicative with *εἰ*. In the former it is neither future nor present, but *general* in its reference to time; it cannot be changed to the future indicative without a total change in sense, but is a form of expression for which Latin, English, and German, and occasionally even Greek, use the *present* indicative. The same principle applies to the optative in general suppositions; it is a form of expression adopted by the Greek to distinguish general from particular conditions in past time, both of which are commonly expressed in other languages (and occasionally in Greek) by the past tenses of the indicative. It cannot be too clearly stated, that the chief peculiarity of the classification here advocated is not in calling attention to the existence of general conditions expressed in Greek by the subjunctive and optative—for this has been done before—but in marking off the general suppositions of present time which have the subjunctive in Greek as a variation (so to speak) of the ordinary present suppositions which all languages express by the indicative, thus leaving all other subjunctives in protasis to be explained on a distinct principle. When this elimination has been made, it must strike every one that the subjunctive in protasis refers to the future, e. g. *ἐάν τοῦτο γένηται* means *if this shall happen*, and that any further attempt at definition would be superfluous. It may be doubted whether teachers would be as content as they seem to be with the old definitions which include both classes of the subjunctive, if they did not use in their teaching certain so-called "pattern" sentences, ingeniously written by modern grammarians to illustrate rules which like the examples are purely of their own invention. Thus *ἐάν τι ἔχω, δώσω* is Greek only in the sense *if I shall (hereafter) have anything, I will give it*; and it cannot possibly mean (as it seems to be expected to) *if I (now) have anything (which will hereafter be proved), I will give it*. So *ἐάν τοῦτο λέγῃς, ἀμαρτάνεις* can mean only *if you (ever) say this, you (always) err*, which is not at all what boys are expected to understand by it, when they see it translated into bad Latin *si hoc dicas, erras*, and into unintelligible English *if you say this, you err*, all the time innocently imagining it was written by a Greek and will teach them to imitate Demosthenes and Plato!

When the present and past general conditions are set apart as a separate class, we have one class (*a*) of present and past particular conditions implying nothing as to fulfilment, and a second class (*b*) of present and past conditions implying non-fulfilment. There remain two classes of future conditions, one (*c*) more vividly expressed by the subjunctive (sometimes by the future indicative), another (*d*) less vividly expressed by the optative. This view of the distinction between the subjunctive and the optative is more open to dispute than the other parts of the classification, and was not included in it when it was first proposed. It seems plain, at least, that the distinction is the same as that between the English *if he shall go* and *if he should go*, and the question may as well be argued with reference to these latter expressions on English ground.

In the first edition of *Greek Moods and Tenses* (1860), the distinction of particular and general suppositions was carried into future conditions, although no distinction in construction is there made; subsequently this arrangement was

given up, and it was stated in a note that general future conditions were included under the rules for particular future conditions. A note in the new edition of Gildersleeve's Latin Grammar (1872), under Conditional Sentences, makes it evident that there is no logical propriety in excluding the distinction of particular and general even from the class (b) of present and past conditions which imply non-fulfilment. With this view, it now seems a more logical classification to make a special class of present and past general conditions to be treated as a variation of class (a), and then to treat of all other conditions (both particular and general) under the head of "Four Forms of Ordinary Conditional Sentences."

A paper on "The Epic Forms of Verbs in $\acute{\alpha}\omega$ " was read by Professor Frederic D. Allen, of East Tennessee University, Knoxville, Tenn.

The prevailing theory of these forms is faulty and needs modification. The question of the true solution has been discussed by Leo Meyer, G. Curtius, and others, and this paper is intended mainly as a review of what they have written. The grammars explain the forms by a process of *protraction* or *distraktion*, by which a contract ω becomes $\omicron\omega$, $\omega\omega$, or $\omega\omega$, and a contract \bar{a} becomes $\bar{a}a$ or $\bar{u}a$. The two vowels are contracted and then pulled apart again. This supposed process has no parallel elsewhere, and goes a long way around to explain a simple phenomenon. Compare $\acute{\eta}\rho\acute{\alpha}\epsilon\sigma\theta\alpha\iota$ and $\acute{\eta}\rho\acute{\alpha}\alpha\sigma\theta\alpha\iota$. The latter is more easily explained as derived from the former by a simple assimilation of vowel, preparatory to contraction. The order of development is not $\acute{\eta}\rho\acute{\alpha}\epsilon\sigma\theta\alpha\iota$, $\acute{\eta}\rho\acute{\alpha}\sigma\theta\alpha\iota$, $\acute{\eta}\rho\acute{\alpha}\alpha\sigma\theta\alpha\iota$; but rather $\acute{\eta}\rho\acute{\alpha}\epsilon\sigma\theta\alpha\iota$, $\acute{\eta}\rho\acute{\alpha}\alpha\sigma\theta\alpha\iota$, $\acute{\eta}\rho\acute{\alpha}\sigma\theta\alpha\iota$. The Epic form is an intermediate one, arising from an assimilation of the vowels. So far all are agreed, but the matter is complicated by the lengthening of one or both vowels which commonly accompanies the assimilation. The difficult questions arise, how this lengthening is to be accounted for, and how far the traditional spelling of the forms is genuine.

Three cases arise: I. Lengthening of the former or characteristic vowel; II. Of the second or connecting vowel; III. Of both together.

I. Examples of first case: $\acute{\eta}\beta\acute{\omega}\nu\tau\epsilon\varsigma$, $\acute{\eta}\beta\acute{\omega}\sigma\iota\mu\iota$, $\mu\upsilon\acute{\alpha}\alpha\sigma\theta\alpha\iota$, etc. Best explained, not with Meyer and Dietrich by "metrical necessity," but with Curtius as compensative. For the contract verbs have lost a consonant j between the two contracting vowels. The view of Brugman, who attributes the length to the nominal stems from which the verbs are formed, shows itself, for several reasons, untenable.

II. Examples of second case: $\alpha\iota\tau\acute{\iota}\omega\nu\tau\alpha\iota$, $\alpha\iota\tau\acute{\iota}\omega\sigma\theta\iota$, $\acute{\eta}\rho\acute{\alpha}\alpha\varsigma$, etc. Easily explained by transfer or shifting of quantity from preceding vowel, as in $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\varsigma$, $\acute{\Lambda}\tau\tau\epsilon\acute{\iota}\delta\epsilon\omega$, from $\beta\alpha\sigma\iota\lambda\eta\sigma$, $\acute{\Lambda}\tau\tau\epsilon\acute{\iota}\delta\acute{\alpha}\omega$. But Leo Meyer considers these forms misspelled from a false theory and in remembrance of the vulgar contracted forms. He boldly claims that we should write $\acute{\eta}\rho\acute{\alpha}\nu\tau\alpha\iota$ for $\acute{\eta}\rho\acute{\alpha}\sigma\theta\alpha\iota$, etc. His reason is the fact that this lengthening never falls on a syllable that is not already long by nature or position; it never affects the scanning of a word. Curtius (Erläut. 98) argues against Meyer, appealing to the laws of contraction; his argument appears, however, hardly conclusive, and at most would compel Meyer to shift his ground a little. Against Meyer's hypothesis may be urged with more force, first, the analogy of Doric forms like $\mu\epsilon\tau\tau\acute{\rho}\acute{\omega}\mu\epsilon\nu\omicron\varsigma$, $\epsilon\eta\lambda\acute{\iota}\omega\mu\epsilon\nu\omicron\iota$ (= $\mu\epsilon\tau\tau\acute{\rho}\acute{\epsilon}\mu\epsilon\nu\omicron\varsigma$, $\epsilon\iota\lambda\acute{\epsilon}\delta\acute{\epsilon}\mu\epsilon\nu\omicron\iota$), where the lengthening in question is undeniable; and, secondly, the overwhelming presumption in favor of tradition, the unlikelihood of a systematic misspelling of forms so frequently recurring.

III. Both vowels lengthened in *ἰβῶωσα*, *μεινῶωσα*, etc. These forms are comparatively rare. Either the spirant *j* has lengthened both vowels, or else these are really misspelled for *ἰβῶουσα*, etc.

Several details require special mention.

1. Does assimilation without lengthening of either vowel occur? The forms *ὄρων*, *ἐάας* (subj.), *ὄρασθαι*, etc., are indecisive. The presumption is in favor of a negative answer.

2. *ὄρωσι*, *ὄρωσα*, etc., not from *ὄραουσι*, *ὄραουσα*, but from older *ὄραουσι*, *ὄραουσα*.

3. Infin. *ὄραῖν* without *ι* subscript, because the *ει* of the infinitive ending was not originally a diphthongal sound at all.

4. Simple uncontracted forms without lengthening or assimilation occur: *κατεσκίαον*, *αἰοιδίαι*, *τηλεθάοντες*, etc.

5. Lengthening without assimilation in *διψῶοντα*, *ἀναμαιῶει*, *ναιετάωσα*, etc. Caprice of the language illustrated by *αἰοιδίαουσα*, *ναιετάουσα*, *ἀντιόωσα*.

6. Yet another variation in *χρεῶμενος* for *χραῶμενος*.

7. The form *ἀλώω* (imper. of *ἀλόωμαι*) to be explained by a double assimilation, by which *ἀλῶω* became *ἀλώω*. Thence by transfer of quantity *ἀλόωω*, and by contraction *ἀλόω*.

8. *Μεινῶησι* (subj.) shows an assimilation the reverse of the usual one.

9. Verbs in *ῶω* have forms like those in *ῶω*, and to be similarly explained; examples, *ἰδρῶοντες*, *ἀρῶωσι*, etc.

10. Similar forms in other Epic words. *Νηπιίας* (from *νηπιέη*) stands for *νηπιέας*. *Φῶος* not from *φῶς*, but from *φῶος* (*φαφος*). *Δεδάσθαι*, *φάντατος*, and others, are cases in point. *Φάνθεν* not a lengthened form of *φάνθεν*, but from *φαίνω*, and stands for *φαφεν-θεν*. *Κραιίνω*, *κρηῖναι*, etc., not prolonged forms of *κράινω*, *κρηῖναι*, but a separate verb with the stem *κραιιν-*.

The true theory of these forms is not too difficult to be introduced into school-books. It may be formulated for use in the class-room somewhat as follows: The verbs in *ῶω*, when uncontracted, commonly show an assimilation of the two concurrent vowels, so as to give for *ae* a double *a*-sound, and for *ao* a double *o*-sound. This assimilation is usually accompanied by a lengthening of one or both of the vowels.

The Association stood adjourned to 9 o'clock A. M.

EVENING.

At 8 o'clock P. M., a session of the Pedagogical Section was held, President Kendrick in the chair.

Professor S. M. Shute, of the Columbian University, Washington, D. C., read a paper on "The more Extensive Study of the English Language and Literature in our regular College Courses."

It was shown that, so late as 1850, the English language and literature in their proper signification, that is, a critical discussion of the origin, development, and powers of the mother-tongue, together with a critical examination of the biography, times, works, style, and influence of the great writers of England, had received but little, if any, attention in College instruction. And even now, of the *Beowulf* and *Cædmon*, of Chaucer and his contemporaries, of the Elizabethan

poets, of Milton and Jeremy Taylor, of Swift and Burke, our undergraduates know next to nothing; while of English philology they know scarcely more than they do of Hebrew.

In view of these lamentable facts, it was maintained that a thorough course in the English language and literature should be arranged through the entire College curriculum; that there should be given, during one year at least, as accurate instruction in the Anglo-Saxon language and literature as is given in the Greek and Latin; that one other year should be given to a critical study of the great English writers from Chaucer to Tennyson; and that proficiency in these studies, ascertained by rigid examination, should be made indispensable for the obtaining of a degree.

The apparatus for attaining to such proficiency in the mother language and literature is ample; the want of such knowledge upon the part of scholars otherwise liberally educated, is a recognized defect; while the advancing standard of attainments required in most of our colleges, demands a more thorough and extensive acquaintance upon the part of undergraduates, with all that constitutes our noble English speech.

The next paper was on "The Study of Comparative Grammar in College," by Professor F. A. March, of Lafayette College, Easton, Penn.

It is agreed that Comparative Grammar should be studied in College, and a few lectures are generally given at the end of the course. But long-continued intelligent familiarity with a good many facts is essential to any real mastery of the laws of speech. It would seem desirable, therefore, to take it up in connection with the reading of classic authors in the early years of the course.

Students entering college pronounce variously and carelessly. Many colleges have a grammar lesson with the Latin and Greek recitations of the first term of Freshman year, in which pronunciation is reviewed. At this time the elements of phonology might be taught so far as they are of easy application to Latin, Greek, and English—the movements of the organs of speech, those relations of the letters which explain laws of change, the reasons for the cuphonic laws in Greek and Latin, the regular weakenings, Grimm's law, and the like. The class might apply these laws and reasons in the daily recitations to the interesting words in the text which they read, and a special point be made of it in the term examination.

The next term take up the etymology of the verb in Latin and Greek. Explain from the composition of what words every form comes; e. g. what pronoun each personal ending originally was, what verbs were compounded to make the Latin imperfect, each kind of perfect, and the like. Give analogous formations in other tongues. Give the laws of letter change involved. Apply all in the daily reading.

The next term take up the noun and the case endings in a similar way, and then comparative syntax.

After going through Latin and Greek grammar take up French, say in the last term of Sophomore year. For scientific and literary purposes this may be taught to such a class most easily as well as thoroughly by drilling at the first in the common laws of change from the Latin and the origin of the new grammatical forms, having the lesson read into the Latin words from which the French words

in it are derived. The teacher may meet his class an extra half hour and dictate part of each coming lesson into Latin with explanations for a while.

Then should come German taught in the same way, and then Anglo-Saxon. The class will now be Juniors, and pretty expert comparative grammarians within their range; and they will no longer be content to work at a language without trying to understand it. From Anglo-Saxon they should pass on to Chaucer, Shakespeare, and all the secrets of the mother-tongue.

A course of lectures on the general science of language will be intelligible and fruitful to a Senior class thus prepared for them. This study of the derivation of words implies that of the laws of thought according to which changes of meaning occur. This may begin with noting lively suggestions and easy generalizations and historical reflections, such as are found in Trench, and pass on to scientific inductions of the widest scope.

In behalf of such a course it was urged that it is the best way to study the science of language, the truths of which are as attractive and fruitful as any; that it is the best way to drill college students in the descriptive grammar of the particular languages, since it gives dignity and interest and scientific connection to otherwise dry and loose facts; that it is good for teachers, who often have no progressive method or purpose, but settle into a rut of questions on a few puzzling words and idioms in place of teaching laws of speech and their application. Colleges in which grammar is taught with the daily lessons need no additional time for this course; it was further urged on those who favor reading mainly for æsthetic, rhetorical, or historical purposes, that the best way to master the master-pieces of literature, even in their literary aspects, is not rapid emotional reading, but hard and long work upon them to wrest the secrets of their speech.

At 10 o'clock the Section adjourned.

THURSDAY, JULY 24—MORNING SESSION.

The Association resumed its session.

The Secretary reported the election of a new member:

Mr. John Swinton, New York City.

The Committee appointed to audit the accounts of the Treasurer reported that they had found the same with vouchers to be correct; and, on motion, the report of the Treasurer was accepted and the Committee was discharged.

A letter with reference to a proposed celebration of the Jubilee of Professor George Curtius was read by Dr. J. H. Trumbull, and was, on motion, referred to the Executive Committee.

The first paper of the session was read by Professor Frederick Stengel, of the School of Mines of Columbia College, New York City, on "The History of the Pronunciation of Latin."

The intention of this paper was to elicit a discussion of the still unsettled question as to the pronunciation of Latin in our colleges. The author held that the Latin vowels *a*, *i*, *u*, were never pronounced like the English *a*, *i*, *u*; and that the vowels of the so-called diphthongs *ai*, *oi*, *eu*, were pronounced separately in Latin, as they were in the Oscan language of neighboring states.

Passing on to consider the sound of the consonant *c*, the author distinguished three periods in the history of its pronunciation.

1st period; *Kikero*. *Ce* and *ci* were pronounced *ke* and *ki* by Greek influence until the time of the entry of the Lombards into upper Italy in the sixth and seventh centuries after Christ. This is testified (1) by words handed down from most ancient times, as *dekem*[*bres*] for *decembres*; (2) by the express statements of the Roman grammarians of the fourth and fifth centuries; (3) by the indiscriminate use of *c*, *g*, *k*, and *g* in inscriptions; (4) by derivations, as *doctum* for *docitum*, *cepi* from *capio*; (5) by Greek transcriptions of Latin names, etc., as *Κικέρων*, *κῆρσος*; (6) by words common to Latin and Greek, as *cera*=*κηρός*; (7) by documents from Ravenna (centuries VI. and VII.) in which Latin words are transcribed into Greek letters, as *φεκιτ*, *φικετ*, *φηκιτ*, for *fecit*; (8) by the celebrated Etruscan epitaph of Severa (circ. century IV.); (9) by the Oscan *Tabula Bantina*; (10) by the Logudoro, a Sardish dialect; (11) by the Albanian vocabulary; (12) by Gothic words received from the Latin during the Empire, as *kaisar*; (13) by modern German words from the Latin, as *keller* from *cellarium*; (14) by the way in which Anglo-Saxon Roman priests (century VI.) wrote Anglo-Saxon words, as *cuning* for *kœnig*, *king* (this lasted till the eleventh century); (15, 16, 17) by certain French, English, and Irish words.

2d period; *Zizero*. From the sixth century till the thirteenth, owing chiefly to Celtic influence, *c* before *e* and *i* was pronounced like the sibilants *s*, *ç*, *z*, or *ts*. (1) It was so pronounced by most of the people on the sea coast, especially the Ligurians. (2) The sibilation of the guttural can be traced in the Greek, as in *μακίων*, *μάσσων*. (3) *ç* is also an Umbrian sound. We can trace the change in (4) Latin documents, (5) the Provençal, (6) Italian authors, (7) modern Italian, (8) Italian dialects, (9) German words received from the Latin in the sixth and seventh centuries, as *kreuz* from *crucem*; (10) the English word *cipher*, (11) the Wallachian, (12) the Spanish.

3d period; *Tshitshero*. Since the twelfth century, owing to the influence of the Provençal, *ce*, *ci* have been pronounced *tshe*, *tshi*.

Ge, *gi*, did not have the Italian pronunciation before the seventh century. *Ge* was first pronounced *ghe*; then, *ge=j(i)*; later, *j=gi* (pronounced *dj*).

T in *ti* preserved its sound till the fifth century. From that time till the thirteenth century the ending *tia* was written *cia*, which was pronounced *zia*. Since Dante *tio* is written in Italian *zio*. There are many illustrations of this change, *ti* being represented by *si*, *zi*, *tsi*, and *ci*. Mattéo Spinello wrote still (A. D. 1268) *giustitia* (pronounced *zia*); but Dante wrote *negozio* and *sacerdozio*.

Professor S. S. Haldeman, of the University of Pennsylvania, Philadelphia, read a paper on "The Pronunciation of Latin as Presented in Several Recent Grammars."

The first grammar mentioned was that of H. J. Roby, who excludes mere English and Continental practice for the ancient Roman or true powers. His adoption of Italian "o aperto" interferes with the law of interchange with "u" (oo), and turns "oe" into "oy" of *boy*, instead of "õy," as in Portuguese "õito" *eight*. The "e" of "thère," "net" (instead of "they" and "wèight") offends the Spanish vowel "e"—and diphthong "ey," as in "martes" (martaiss) *sword*, "ley" (lai-y) *aw*. Of course "c" (cay) and "g" (gay) are assigned their power in *kin* and *get*, and "s" has its hissing sound—its sole power in Spanish and South German

Donaldson had given a dogmatic opinion that ϕ was $p'h$, a post-aspirate p , and Mr. Roby assigns $p'h$, $t'h$, $k'h$ to Greek, a language which had not developed such powers, as is shown by words like $\phi\lambda\iota\pi\pi\omicron\varsigma$ (Philip), and $\acute{\alpha}\nu\text{-}\nu\delta\rho\omicron\varsigma$ (waterless), where the h of $\acute{\alpha}\nu\delta\rho\omicron\varsigma$ would seem to be as practicable as in the English form "anhydrous." From physiologic considerations, Professor H. regards p as older than $p'h$, ph , and f , and he cited "b'hoj" for *boy* as having attained currency in the streets of New York about the year 1850.

Bartholomew's grammar is very near the Roman standard, but "cui" (coo-y) is compounded with "qvi" (kwee), "oe" (ōy) is made "oi" of *coil*, the long and short "e" and "i" have different powers assigned to them, and "z" is given as *ds* or *sd*. The descriptions of the ancients, and the structure of Greek words show that "z" was equivalent to English *zd* (but *sd* in Doric and Eolic) rather than *ds*—this being an assumption which tends to vitiate the laws of etymology.

Bingham (1867) gives such pretended "continental" powers as "ä" in *hat* and "eu" in *feud*.

Blair's Latin Pronunciation (1873) gives the long and short vowels with the same sound, but he thinks it would be difficult to shorten "ā in *bake*," ignorant of the fact that this is short, and that the quantitative relation between *full* and *fool*, is present in *rake* and *rage*, *own* and *o-bey*, *marine* and *deceit*, where the Romanic "Y" of *ceit* is not the Teutonic vowel of *sit*. The diphthongs "ae" and "oe" are made vowels, "eu" has the strange perversion of "ew" in *pew*, and "ph," etc., are made post-aspirates. The compositions with French and German sounds (pp. 127-9) are contradictory and unreliable.

Professor F. P. Brewer, of the University of North Carolina, Chapel Hill, N. C., read a paper on "The Acquisition of a Double Mother-Tongue."

The paper contained a discussion of how, and how far, a child who learns two mother-tongues blends the two or is influenced in using either by his knowledge of the other. The writer's attention had been directed to children in Athens who were thus learning both the Greek and either the German or the English.

It was observed that a child did not at first use the two languages as alternative modes of expression, but appropriated each word to conveying a certain idea to a certain person. A child who had acquired only six words, three German and three Greek, neither used nor had occasion to use any of the German words to the Greek servants; but she understood several directions when given in either language, and had learned both a German and a Greek way of saying *No*.

Older children were observed while speaking in one language to borrow single words from the other; as "I have $\pi\acute{o}\nu\omicron\upsilon\varsigma$ in my $\delta\omicron\nu\tau\acute{\alpha}\kappa\iota$ "; and to imitate idioms; as, "The tree *makes* white flowers," or "Is not here" for "It is not here."

After a certain puerile comprehension of both languages has been obtained, they are no longer mastered equally, but each in a degree complimentary to the other, the one being used at school and the other at home, the one in the market and the other in the parlor. Neither tongue is learned so quickly or so thoroughly as when it is used exclusively. Persons so educated sometimes seem like foreigners when attempting to use either language for topics which they have been accustomed to discuss in the other.

It was also remarked that the speech of a community, whether educated or not, where many of its members acquire from childhood another language, is especially liable to change, even to the extent of developing into a new language.

The next paper was on "Recent Discussions of Grimm's Law," by Professor F. A. March, of Lafayette College, Easton, Penn.

The Early English Text Society's edition of Alfred's translation of Gregory's Pastoral was described, with Mr. Sweet's studies of its spelling and of the history of the lingual spirants. He thinks that the original spirant in the Teutonic languages was the sonant (*dh*) as heard in *thine*, *other*, *smooth*, and that the surd (*th*) in *thin*, *loveth*, is a later weakening. This spirant corresponds to *t* of the Sanskrit, Greek, and the like. Mr. Sweet supposes that *t* first changed to *d*, then *d* to *dh*, and *dh* to *th*, contrary to the common theories of Grimm's law.

The views of the relations and causes of the group of facts known as Grimm's law, held by Grimm, Bopp, Curtius, Scherer, and others, were referred to, and the view of Mr. Sweet was discussed at length.

His scheme is as follows (*dH* represents aspirated *d*, *tH* aspirated *t*):

Old Aryan	t	d	dH change to
Oldest Teutonic	d	t	dH, which change to
Oldest Low German	dh	t	d, which change to
Oldest High German	d	tH	d, t.

This Oldest Teutonic is not known to exist, but is inferred by Mr. Sweet from theoretical considerations as to the probability of the changes, and from certain facts in Anglo-Saxon and Gothic.

As to theoretical probability:

1. The difference between this scheme and Grimm's is in the changes of Old Aryan *t*. Grimm has *t* to *tH*, whence *th*, *dH*, whence *d*, *dh*; and *t* to *tH* is not so familiar a change as Sweet's *d* to *dh*. But since it is admitted to occur as part of an almost precisely similar system of changes, those to High German, we have here a strong presumption in favor of it.

2. The real difficulty in Grimm's law, the change from *d* to *t* is not only not removed, but heightened ten-fold by supposing it to occur at the same time as a change from *t* to *d*. Such an interchange is conceivable only as a morbid phenomenon, and can be accepted as a national act only on the strongest evidence.

3. The deferring of the change from *dH* to *d* till the Low German period, is improbable and unhistoric.

As to the special facts:

1. Words in which Teutonic *d* appears for Old Aryan *t*.

As to these it appears, first, that many which have *d* in Anglo-Saxon or later dialects, have the regular spirant *p* in Gothic, while the converse is very rare; secondly, that such *d*'s are found in the middle or end of words, or in connection with sonant liquids; whence it may be inferred that the Gothic *p* is older, and *d* the result of vowel or liquid assimilation.

2. Words in which Mr. Sweet speaks of *d* and *p* as fluctuating.

As to these it was pointed out that they usually have *p* final or before *s*, but elsewhere in inflection *d* by assimilation.

3. The Oldest Low German lingual spirant was apparently *th*.

a. Gothic *p* and Greek surd *θ* transliterate.

b. The Gothic change of *d* to *p* before *s* indicates a surd *p*.

c. The earliest Anglo-Saxon MSS. represent the spirant by *th*, like the Greek theta.

d. The Anglo-Saxon *sp* for *st* indicates a surd.

e. So do syncopated forms of surd verbs: *drincp*, *drinketh*, and the like.

f. And other difficult forms in *t* for *p*; *bint* from *bindep*, *tret* for *tredep*; un-syncopated *liget* for *ligep*, and the like.

g. The English *th* is surd regularly unless there is vowel assimilation, and the regular weakening is from surd to sonant, not from sonant to surd.

A recess was taken until 2 o'clock.

AFTERNOON SESSION.

The Association resumed its session at 2 o'clock.

The Secretary reported the election of a new member :

Mr. William S. Liscomb, Providence, R. I.

He also reported that Professor S. S. Haldeman had presented to the Association a copy of his treatise on "Pennsylvania Dutch."

The Committee to nominate officers for the following year made nominations as follow :

For *President*—Professor F. A. March, Lafayette College, Easton, Penn.

For *Vice-Presidents*—Dr. J. H. Trumbull, Hartford, Conn., and Professor W. F. Allen, University of Wisconsin, Madison, Wis.

For *Secretary and Curator*—Professor Samuel Hart, Trinity College, Hartford, Conn.

For *Treasurer*—Professor Albert Harkness, Brown University, Providence, R. I.

For additional members of the *Executive Committee*—

Dr. C. H. Brigham, Ann Arbor, Mich.,

Mr. C. J. Buckingham, Poughkeepsie, N. Y.,

Professor Tracy Peck, Cornell University, Ithaca, N. Y.,

Professor C. H. Toy, Southern Baptist Theological Seminary, Greenville, S. C.,

Professor S. J. Young, Bowdoin College, Brunswick, Me.

The report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

The Committee to select the place and the time of the next meeting recommended that the meeting be held at Hartford, Conn., on the 14th day of July, 1874.

The report was accepted, and the recommendation of the Committee was adopted.

The Executive Committee were desired to take into consideration the matter of publishing a Philological Journal, and to report hereafter.

The Rev. Joseph Anderson, of Waterbury, Conn., read a paper consisting mainly of extracts from a letter of Horatio Hall, Esq., of Clin-

ton, Ontario, Canada, on "The Huron Language and Some of the Huron-Iroquois Traditions."

After the Huron nation had been nearly destroyed by the Iroquois, the survivors fled in different directions. A feeble remnant, numbering about seventy souls, still cling to the neighborhood of their ancient abode. They occupy a small reserve near Amherstburg, on the Canadian side of the Detroit River, a little north of Lake Erie, and are the only Indians remaining in Canada who speak the Huron (or Wyandot) language. The Hurons have always asserted a claim to precedence among the Huron-Iroquois nations, as being the elder branch. Their language confirms this claim in a remarkable way. The Iroquois dialects lack the labial sounds altogether. The Wyandot language, on the contrary, has the *m*, of which it makes frequent use. On a comparison of the two languages, it becomes evident that the *m* formerly existed in the Iroquois, or at least in the language from which the Iroquois is derived. It may be inferred that some family or sept, whose members had a difficulty in pronouncing this labial sound, became separated in early times from the primitive stock of the Huron-Iroquois race, and were the progenitors of the Iroquois tribes. It is remarkable that the missing labial is supplied in the Iroquois dialects by a variety of sounds, as if the speakers had tried in each word to find the articulation which would best replace the sound they were unable to utter. Thus the Wyandot *rume*, man, became in Iroquois *rungkwe*; *oma*, to-day, became *ongwa*; *ameheong*, dead, became *aweheong*; *menta*, red, became *kwengta*, and so on. This is an interesting illustration of the manner in which dialectical differences arise; and it seems to show at the same time that the Huron represents the original form of the language.

Mr. Hall furnished also a brief account of some traditions he had lately gathered on the Reserve of the Six Nations (near Brantford, Canada), relating to a hero made famous by the genius of Longfellow. In a list he had procured of the founders of the Iroquois Confederacy, he found, to his surprise, the name of *Hiawatha*, but in a form so disguised that he did not at first recognize it. In Morgan's "League of the Iroquois" it appears as *Hayowentha*. Written according to the Mohawk pronunciation, on the Reserve, it is *Ayunghwata*. In Onondaga, it is *Hayengwatha*. But as the nasal sound represented by *eng* is very slight, resembling the French nasal *en*, the name as usually written, *Hiawatha*, approaches the Indian pronunciation very nearly. It means, "He who seeks the wampum belt." *Hiawatha* was not a myth, but a veritable personage, and appears to have lived in the latter part of the fifteenth century. He first conceived the idea of uniting the various tribes in a confederacy, and with the aid of an influential Mohawk chief, named *Tekanawita* (sometimes written *Deckanaweeda*), succeeded in carrying it out. They held a convention, and planned a system of government, somewhat in the style of the founders of the American republic. The names of those who took part in the convention are remembered, and even some recollection of their speeches is preserved by tradition. Their plan was a remarkably comprehensive one; for they designed to embrace in their union all the tribes or "nations" known to them, so as to bring about a general and permanent peace. There are still extant some of the songs composed at that time. They are held in recollection by means of strings of wampum, each string varying from the others in the collocation of the beads, and every string recalling a verse. The verses are in an archaic dialect, which differs from that of the present day about as much as the language of Chaucer differs from modern English.

The meaning of some of the words is forgotten; but the general tenor of the songs, which are in praise of their confederacy, is well understood. They are still chanted whenever a new chief is installed.

Professor F. P. Brewer, of the University of North Carolina, Chapel Hill, N. C., gave a description of "Recent Excavations in Athens."

The excavations made in Athens during the past twelve months have brought to light portions of the ancient walls in good preservation not far from the site of the ancient gate Dipylon. The remains are at a considerable depth below the surface. In another part of the city, north of the temple of Zeus Olympios, there have been uncovered quite extensive baths of the Roman period.

Professor W. W. Goodwin, of Harvard College, Cambridge, Mass., read a paper on "The 'Hero Physician' and the 'Hero Καλαμίτης,' mentioned by Demosthenes."

Demosthenes, in his oration *de Falsa Legatione*, § 249, speaks of the father of Aeschines as having once kept a school *πρὸς τῷ τοῦ ἥρω τοῦ ἱατροῦ*. In the oration *de Corona*, § 129, delivered thirteen years later, he makes his rival's father the slave of a man who kept a school near the temple of Theseus, and his mother a prostitute who had a station *πρὸς τῷ καλαμίτῃ ἥρωι*. It is generally assumed that the Hero Physician and the Hero καλαμίτης are identical, and various theories have been proposed to explain the latter epithet. While some have believed it to be a proper name, others have attempted to explain it as an equivalent of *ιατρός*—*κάλαμος* sometimes meaning *probe*, so that καλαμίτης can mean *probe-man* or *surgeon*! The older editions of Demosthenes and the Greek lexicographers abound in futile attempts to throw light on the mysterious word. There is a doubtful reference to Lucian's "Scythian" in Voemel's critical edition, and this is repeated by Westermann in his fifth edition. But I cannot find that any one has gained any light in this direction on the main point, the meaning of καλαμίτης. Lucian says that a Scythian named Toxaris came to Athens before Anacharsis, became a friend of Solon, and introduced Anacharsis to the Athenian statesman on his arrival. Toxaris died in Athens and was buried in the Ceramicus. More than a century after his death, when the plague was raging at Athens, his spirit advised the Athenians to sprinkle their narrow streets and lanes with wine; and this remedy was believed to have caused the plague to cease. He was then deified, and worshipped as the "Stranger Physician." His monument existed in a mutilated state in Lucian's time, representing a *Scythian bowman*, with a *strung bow* in one hand and a book in the other. Now καλαμίτης can mean *bowman* (or, more exactly, *arrow-man*), as κάλαμος very often means an *arrow of reed*. (Compare Herod. vii. 61: *διστοῦς καλαμίνους*.) It will then be simply an equivalent for Scythian, and it will be remembered that the police of Athens were called both *Σκόθαι* and *τοξόται*. The monument of the "Stranger Physician," with its figure of the "Scythian bowman," was a relic of antiquity even in the time of Demosthenes, and he refers to it naturally as marking a well-known locality.

It is not necessary to assume that the monument of Toxaris was near the Theseum, as the new story in the later oration may refer to a new place. But the recent excavations on the site of the walls of Athens (an account of which has

just been given to the Association by Professor Brewer) show that the gate Dipylum was much nearer the centre of the city than it has hitherto been supposed to be, and was in fact within four hundred yards of the Theseum. Lucian says that the monument of Toxaris was "not far from the gate Dipylum, on the left hand as we go out to the Academy." The last words, ἀπιόντων εἰς τὴν Ἀκαδημίαν, seem naturally to imply that the monument stood outside the gate, in which case the same school-house could hardly have been described as "near" both the monument and the Theseum. But it may well be doubted whether the words of Lucian cannot be referred to a person leaving the centre of the city for the country outside, so that ἀπιόντων may merely designate which side of the street is meant by "the left"—*the left as we go out*. If this view is tenable, ἐξιόντων would seem at first sight to be the more natural expression; and it would be so if the monument stood just within the gate. But if the monument stood at some distance from the gate—for example, half way between the gate and the Theseum—and if the expression can refer to a person leaving the centre of the city, and not to the gate at all, ἀπιόντων would seem to be the more proper expression. This doubtful interpretation, however, does not affect the main point, the identification of the Hero Physician of Demosthenes with the Scythian Toxaris of Lucian, and the explanation of καλαμίτης which this affords.

On motion, it was

Resolved, That this Association have heard with pleasure of the contemplated republication of the work of Mr. Horatio Hale on the "Ethnography and Philology of the Wilkes Exploring Expedition," by which a work abounding in philological materials will be made more accessible to students of the aboriginal languages.

The last paper, on "The Specific Use of Some English Words," was read by Professor George F. Comfort, of Syracuse University, Syracuse. N. Y.

The tendency to use words in other than a strict sense, which manifests itself among the people, in all languages, is very strongly marked in the English language, in frequently giving a more limited or specific meaning to words which were originally used in a wide or generic sense. Thus *hound* (Anglo-Saxon *hund*) originally signified *dog*; *deer* (A.-S. *deor*) signified *animal*; *stool* (A.-S. *steol*) signified *chair*; *starve* (A.-S. *steorfan*) signified to die of hunger, cold, or from any cause. Many other similar cases have arisen in the later history of the language. After ages have transpired, no misunderstanding arises from this perversion or diversion from the original meaning of words, especially when the change has come from the people.

But it is remarkable that men of learning, leaders in education, should originate a similar change in the use of some of the most important words in the language, especially when erroneous impressions and conclusions legitimately follow such change of meaning. One of the most remarkable examples of this is in the use of the word *science* and its derivatives. We find colleges and universities issuing catalogues containing the term "*Scientific*" course, with the degrees of *Bachelor* and *Master* of "*Science*." There are *Schools of "Sciencè," "Scientific" Institutes, Societies, Associations, Museums*. In all these cases the word *science* refers mostly and often exclusively to the *natural sciences*. No Chinese or Japanese, in studying our system of education, could discover from any dictionary of the language that the word *science* and its derivatives are ever used in

this restricted sense. For no lexicographer has ever dared insert in a dictionary this limited use of the word. Men of high learning alone are responsible for the erroneous impressions among younger students and in the popular mind that follow from this use of the word, and for most important conclusions bearing upon psychological, philosophical, or religious problems, which are consequently legitimately drawn with respect to "scientific" data, methods, and reasoning. Much misapprehension occurs and much impediment to the progress of æsthetic studies is caused by the frequent limitation of the terms *art*, *fine art*, *artist*, to the formative arts, and more still by confining them to painting alone. Serious evils also arise from using the words *practical* and *useful*, as confined solely to what is of immediate material value. It is a curious circumstance, also, that often these and other similar words are frequently used by even our best writers, sometimes in their generic and sometimes in their specific sense, even on the very same page, and in some cases in the very same sentence.

On motion, it was

Resolved, That the members of the American Philological Association hereby express their most hearty thanks to the authorities of Lafayette College for the generous hospitality and considerate care of personal convenience which the members have received at their hands; to the Local Committee and the citizens of Easton, for the generous interest they have felt, and the cordial welcome they have extended to the members; and to the railroad company for the special car which they have placed at the service of the members for making an excursion to the "Switchback."

The minutes of the meeting having been read and approved,
On motion, the Association adjourned.



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1873-74.

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VICE-PRESIDENTS.

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WILLIAM F. ALLEN.

SECRETARY AND CURATOR.

SAMUEL HART.

TREASURER.

ALBERT HARKNESS.

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The officers above named, and—

CHARLES H. BRIGHAM,
CHARLES J. BUCKINGHAM,
TRACY PECK,
CRAWFORD H. TOY,
STEPHEN J. YOUNG.

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William F. Allen, University of Wisconsin, Madison, Wis.
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- Talbot W. Chambers, 70 West Thirty-sixth street, New York.
 Henry L. Chapman, Bowdoin College, Brunswick, Me.
 Elie Charlier (Life Member), Institute for Young Men, 124 East Twenty-fourth street, New York.
 Elisée Charlier, Institute for Young Ladies, Madison avenue and West-Thirty-third street, New York.
 Francis J. Child, Harvard University, Cambridge, Mass.
 Nelson E. Cobleigh, East Tennessee Wesleyan University, Athens, Tenn.
 Lyman Coleman, Lafayette College, Easton, Pa.
 George F. Comfort, Syracuse University, Syracuse, N. Y.
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 A. Crittenden, Packer Collegiate Institute, Brooklyn, N. Y.
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Samuel Hart, Trinity College, Hartford, Ct.
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Willabe Haskell, Bucksport, Maine.
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Alvah Hovey, Theological Seminary, Newton, Mass.
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William H. Jeffers, Wooster College, Wooster, Ohio.
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Edwin E. Johnson, Trinity College, Hartford, Ct.
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John L. Lincoln, Brown University, Providence, R. I.
William S. Liscomb, Providence, R. I.
Abiel A. Livermore, Unitarian Theological Seminary, Meadville, Pa.
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Rebecca S. Lowrey, 162 West Forty-seventh street, New York.
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Merrick Lyon, University Grammar School, Providence, R. I.
Joseph H. McDaniels, Geneva, N. Y.
Bela P. Mackoon, Cornell University, Ithaca, N. Y.
George McMillan, Hillsdale College, Hillsdale, Mich.

- Edward H. Magill, Swarthmore College, Philadelphia, Pa.
 George F. Magoun, Iowa College, Grinnell, Iowa.
 Francis A. March, Lafayette College, Easton, Pa.
 Dan Marvin, Jr., St. John's Grammar School, Stamford, Ct.
 Washington Matthews, Fort Buford, Dakota Territory.
 Cyrus V. Mays, Franklin and Marshall College, Lancaster, Pa.
 Charles M. Mead, Andover Theological Seminary, Andover, Mass.
 A. H. Mixer, Rochester University, Rochester, N. Y.
 William L. Montague, Amherst College, Amherst, Mass.
 Lewis H. Morgan, Rochester, N. Y.
 Charles D. Morris, Mohican Lake, N. Y.
 F. A. Muhlenberg, Muhlenberg College, Allentown, Pa.
 James E. Munson, 34 Park Row, New York.
 Joseph H. Myers, Milton, N. Y.
 Bennett H. Nash, 62 Boylston street, Boston, Mass.
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 C. W. Nassau, Lawrenceville, N. J.
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 Edward North, Hamilton College, Clinton, N. Y.
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 George W. Samson, Rutgers Female College, New York.
 George C. Sawyer, Utica Academy, Utica, N. Y.
 Wesley C. Sawyer, University of Minnesota, Minneapolis, Minn.
 Henry Schliemann, Paris, France.
 Eugene Schuyler, United States Legation, St. Petersburg, Russia.
 John S. Sewall, Bowdoin College, Brunswick, Maine.
 Jotham B. Sewall, Bowdoin College, Brunswick, Maine.
 Thomas D. Seymour, Western Reserve College, Hudson, Ohio.

- Joseph Shea, St. John's College, Fordham, N. Y.
Charles Short, Columbia College, New York.
Samuel S. Shute, Columbian University, Washington, D. C.
Hiram W. Sibley, Rochester, N. Y.
E. Snyder, Illinois Industrial University, Champaign, Ill.
Ephraim G. Squier, 135 East Thirty-ninth street, New York.
Benjamin F. Stem, Classical Institute, Easton, Pa.
Frederick Stengel, School of Mines of Columbia College, New York.
William A. Stevens, Denison University, Granville, Ohio.
John Swinton, 134 East Thirty eighth street, New York.
Daniel S. Talcott, Bangor Theological Seminary, Bangor, Maine.
Thomas A. Thacher, Yale College, New Haven, Ct.
J. Henry Thayer, Andover Theological Seminary, Andover, Mass.
Joseph Thomas, 116 North Eleventh street, Philadelphia, Pa.
Samuel Thurber, Syracuse High School, Syracuse, N. Y.
Crawford H. Toy, Southern Baptist Theological Seminary, Greenville, S. C.
J. Hammond Trumbull, Hartford, Ct.
Joseph A. Turner, Hollins Insitute, Botetourt Springs, Va.
Edward H. Twining, State University of Missouri, Columbia, Mo.
Henry M. Tyler, Knox College, Galesburg, Ill.
William S. Tyler, Amherst College, Amherst, Mass.
Milton Valentine, Pennsylvania College, Gettysburg, Pa.
James C. Van Benschoten, Wesleyan University, Middletown, Ct.
Addison Van Name, Yale College, New Haven, Ct.
Thomas R. Vickroy, Lebanon Valley College, Annville, Pa.
Julia E. Ward, Mount Holyoke Seminary, South Hadley, Mass.
Horatio G. Warner, Classical Institute, Rochester, N. Y.
Henry G. Weston, Crozier Theological Seminary, Chester, Pa.
J. B. Weston, Antioch College, Yellow Springs, Ohio.
Mrs. A. E. Weston, Antioch College, Yellow Springs, Ohio.
Albert S. Wheeler, Sheffield Scientific School, New Haven, Ct.
Nehemiah White, St. Lawrence University, Canton, N. Y.
William D. Whitney, Yale College, New Haven, Ct.
Alonzo Williams, Brown University, Providence, R. I.
Edwin H. Wilson, Rochester University, Rochester, N. Y.
Alexander Winchell, Syracuse University, Syracuse, N. Y.
George W. Winslow, Classical Institute, Evanston, Ill.
Stephen J. Young, Bowdoin College, Brunswick, Maine.
Robert B. Youngman, Lafayette College, Easton, Pa.

The Sixth Annual Session of the Association will be held at Hartford, Conn., beginning on Tuesday, July 14th, 1874, at three o'clock P. M.

All persons intending to be present are requested to send notice to that effect, as early as June 20th, 1874, to the Secretary of the Local Committee, the Rev. W. L. Gage, Hartford, Conn.

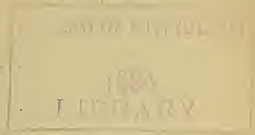
Members intending to read papers at the next meeting are requested to notify the Secretary of the Association at as early a date as may be convenient.

By order of the Executive Committee.

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PROCEEDINGS

OF THE



SIXTH ANNUAL SESSION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

HELD AT

HARTFORD, CONN., JULY, 1874.



HARTFORD:

THE CASE, LOCKWOOD & BRAINARD CO., PRINTERS,
1874.

AMERICAN PHILOLOGICAL ASSOCIATION.

HARTFORD, CONN., July 14th, 1874.

The Sixth Annual Session was called to order at 3 o'clock P. M., in the hall of the Public High School, by the President, Professor Francis A. March, of Lafayette College, Easton, Penn.

Addresses of welcome were made by the Rev. Professor William Thompson, D.D., of Hartford, chairman of the Committee on Entertainment, and the Hon. Joseph H. Sprague, mayor of the city, chairman of the Local Committee, to which the President replied.

The Secretary presented his report, announcing that the persons whose names follow had been elected members of the Association:

Professor Stephen G. Barnes, Iowa College, Grinnell, Iowa; Mr. Thomas Davidson, St. Louis, Mo.; Mr. A. Eiswald, Savannah, Ga.; Professor John L. Johnson, University of Mississippi, Oxford, Miss.; Professor Joseph Milliken, Ohio Agricultural and Mechanical College, Columbus, Ohio; Professor E. C. Mitchell, Baptist Theological Seminary, Chicago, Ill.; Professor Philip Schaff, Union Theological Seminary, New York City; Mr. Edward F. Stewart, Easton, Penn.; President James C. Welling, Columbian University, Washington, D. C.; Professor John Williams White, Baldwin University, Berea, Ohio.

The Secretary also reported that M. Abel Hovelaque, of Paris, had presented to the Association copies of several of his philological publications.

On motion, Professor William F. Allen and Mr. Charles J. Buckingham were appointed auditors of the Treasurer's report.

On motion, it was

Resolved, That the Treasurer be requested to place fifty copies of the volume of Transactions recently published at the disposal of the President, for distribution to contributors to the funds of the Local Committee at Easton, Penn.

Professor Charles H. Brigham, of Ann Arbor, Mich., exhibited an Ethiopic manuscript.

This manuscript is apparently a collection of prayers, and probably prayers used at the altar service. It is on thin parchment, in three strips sewed together, in the whole six feet in length, and three and a half inches in breadth. The script is partly in black and partly in red ink, the red lines apparently marking the responses of the attendants in the service. Three-fourths of all the Ethiopic alphabetic characters are found in the script. The execution is very careful and nice. Each strip has at its head an "illumination" rudely done. The reading is from left to right. The age of the manuscript cannot be determined; but it is probably not very old. The manuscript was found by a workman in the yard of the railway station at Jackson Junction, Michigan, in the month of November, 1873.

Professor S. S. Haldeman, of the University of Pennsylvania, Philadelphia, read a paper on "An English Vowel-mutation, present in 'cag—keg.'"

The short vowel of "fat" is rather rare in the dialects of Europe, and, when present, it is probably due to a Celtic influence. It is well established in English, where, from its affinity with *ě* of "ebb," the two present more than two hundred examples of interchange, when archaic and local forms are enumerated. Among these are ambassador and embassy (where *am-* is deemed to be the more correct), annual and perennial, arrant and errant, assay and essay, bank and bench, brant and Brent, canal and kennel, catsup and ketchup, charity and cherish, drag and dredge, frantic and frenetic, hackle and heckle, tarras and terrace, thrash and thresh, wrack and wreck, wrestle and wrestle.

Mr. W. W. Fowler, of Durham, Conn., read a paper on "Paradoxes in Language."

Words standing for white (color), light, and heat, in the Indo-Germanic languages, are from roots signifying to shine; on the other hand, many words standing for black (color), darkness, and cold, are from the same class of roots; for instance:

English *black*, *blank* (white), and *bleach*, from root *bha*, "to shine"; English *swarthy*, German *schwarz*, from root *svar*, "to shine."

Latin *furvus*, "dark, black," *baliolus*, "dark, swarthy," from root *bha*, "to shine"; Latin *candidus*, "white," from root *skand*, "to shine." *Ater*, "black," is probably from root *ath*, "to burn" (cf. Sanskrit *athara*, and Persian, *atar* "fire").

Greek *αἰθρός*, "black," from root *idh*, *atθ*, "to burn," "to glow"; *λευκός*, "white," from root *ruk*, *luk*, "to shine."

Sanskrit *krshṇa*, and Lithuanian *karsna*, "black," from root *kar*, "to glow," "to burn."

This paradox is explained by the use of the same or similar words to express the primary and the secondary effects of the sun and fire; the primary effects being light, brightness, whiteness; the secondary effects, a change in the color of substances—blackening (or darkening). Words meaning dark (color) or black, may be translated by the terms "sun-burned" or (simply) "burned"; a black color as well as a brown color is a burn-color. The English *swarthy* is "sunburned"; so originally was the German *schwarz*. The words *ink* (*encaustum*, "burned in"),

coal (from the root *gvar*, "to glow"), and *soot* (from the root *su, sva*, "to glow") illustrate the process by which many words standing for dark colors, arose from roots signifying "to shine." The principal color-names (generic as well as specific) being derived from radicals signifying "to shine"—in other words, the sunlight being the main source of color—we may come to know how it was that the same color-names stand for different colors in different languages, e. g. : Latin *flavus*, "yellow," corresponds to Teutonic *blava*, "blue"; or for different colors in the same language, e. g. : Greek, *γλαυκός*, "blue," "green," and "gray."

Again, the words, *glow*, *gleam*, *glimmer*, as well as *gloom* and *gloaming* (the twilight), come from root *ghar*, "to shine." *Gloom* appears to mean, first, the flashes of lightning from a thunder-cloud, secondly, the lowering darkness of a thunder-cloud. *Gloaming* is, properly, light by flashes, intermittent light, as at twilight, particularly in high latitudes. *Morning* (*morgen*) and *murky* convey opposite ideas, the former of light, the latter of darkness, but the primitive meaning of both referred to light, i. e., twinkling or intermittent light. *Day*, *dawn*, and *dazzle*, as well as *dim*, and perhaps *dusky*, are from the root *da*, "to shine"—a root which appears as the basis of a large number of Indo-Germanic words referring to the different phenomena of the visible heavens; *day*, *dawn*, and *dazzle* describe the brightness, while *dim* and *dusky* describe modified or lessened brightness of the sky, light being the fundamental idea in both cases. *Blind*, from root *bha*, to shine, expresses *blended*, mixed light, when things are not clear.

Certain words, expressing heat and cold, are alike derived from roots which signify to burn; compare Greek *αἶθω*, "to burn," *αἶθων*, "burning," with *αἶθριος*, "cold," from root *idh*, *aiθ*, "to glow," "to burn." Sanskrit *gyá*, *gyá-yate*, "to burn," and "to freeze"; *ḡta*, "cold," and Latin *ci-nis*, "ashes"; German *hei-ss* and English *heat*; from root, *ki*, "to burn." Sanskrit *plush*, *plushati*, "to burn"; Latin *pruina*, "a glowing coal," *prurire*, "to burn," "to itch"; Gothic *friusa*, Old Norse *frostr*, English *frost*, Old High German *freesan*, English *freeze* (cf. German *frostbrand*), from root *prus*, "to burn." Greek *καίω*, and *καῖμα*, "to burn," and "to be cold." Latin *uro*, *urere*, "to burn," and "to freeze" (so used by Cicero, Virgil, Pliny, and many other classic authors), from root *us*, "to burn."

All the cases cited in this paper may be explained by showing that the same or similar names are often given to cause and effect, or to two similar or apparently similar effects from different causes, or to different effects from the same cause.

Professor Fisk P. Brewer, of the University of North Carolina, Chapel Hill, N. C., described a fragmentary Manuscript of mediæval Latin preserved in the Library of the University of South Carolina, and exhibited a copy of it.

It is a single leaf of parchment, bound up with a folio edition of Pliny printed at Treviso, near Venice, in 1479. It is written with two columns to the page, in the style prevalent about 1450. The letter *e* is used for the diphthongs *æ* and *œ*; for *nihil* is written *nichil*; for *distrabant*, *distrant*; for *vehiculum*, *veiculum*; for *mitto*, *micto*; for *missus*, sometimes *mixus*; *cura* and *curia* are interchanged; as also *publicatio* and *puplicatio*, *estimatio* and *extimatio*.

The manuscript is a leaf from the middle of a series of statutes of a king who

refers to himself by the exclusively regal title of *nostra celsitudo*, and alludes to his own previous *nova statuta*. In the present edicts he orders that market magistrates shall no longer compel citizens to purchase salt in greater quantity than they desire, nor restrict the places where salt and other necessaries of life may be sold. He prohibits officers of the provinces in general, *justitiiarii*, *camerarii*, and others, from accepting loans and gifts from the provincials, as had been customary under a variety of pretexts. He further commands local authorities to respond promptly to requisitions of procurators for help in preparing camps and buildings and in planting and cultivating vineyards, and, in case of their delay, directs the procurators to have the necessary castle-repairs effected, with the assurance that their expenses shall be repaid from the treasury. The practice of impressing men and animals into the public service without proper compensation, is prohibited. The hire of a man and a horse is fixed at one *tar*, and it is ordered that in the purchase of horses, or the death of hired animals, the value shall be estimated by three or four good and worthy men.

The following words of late Latin are found in this document: *fundicus* connected with our *funds*, meaning a "bourse" or "market-place"; *magistri fundicarii*, "market officers"; *fundicare*, "to pay the market tax"; *bajulus* (bailiff), the title of a magistrate; *azarium* (French acier), "steel."

A recess was taken till 8 o'clock.

EVENING SESSION.

The Association resumed its session, Dr. J. Hammond Trumbull, of Hartford, Conn., Vice-President, in the chair.

The Secretary reported the election of new members as follow:

Rev. W. L. Gage, Hartford, Conn.; Professor G. S. Hall, Antioch College, Yellow Springs, O.; Rev. Charles Hammond, Principal of Munson Academy, Munson, Mass.; Professor Selah Howell, Christian Biblical Institute, Stanfordsville, N. Y.; Professor John S. Lee, St. Lawrence University, Canton, N. Y.; Professor R. H. Mather, Amherst College, Amherst, Mass.; Mr. Sydney P. Pratt, Boston, Mass.; Mr. H. B. Richardson, High School, Springfield, Mass.; Professor Charles C. Shackford, Cornell University, Ithaca, N. Y.; Rev. Leopold Simonson, Hartford, Conn.; Professor William Thompson, Theological Institute of Connecticut, Hartford, Conn.; Mr. Minton Warren, High School, Waltham, Mass.; Professor James H. Worman, New York City.

Professor Francis A. March, of Lafayette College, President of the Association, delivered the Annual Address.

The study of the ancient literary monuments of the Indo-European speeches is now giving place to the study of living dialects, and of the relics of the ancestors of barbaric tribes. The more sober western leaders of the new generation are trying to ground the laws of language in physiological necessities and the facts of living dialects; the more adventurous are leaving the familiar fields of the Indo-Europeans.

A brief sketch was given of the work of the year in the study of dialects. An English Dialect society has been formed under the direction of Mr. Skeat and

the inspiration of Mr. Ellis, and is vigorously at work collecting all the living varieties of English speech, and asking our aid. With it should be put A. J. Ellis's work on "The English Dialects in Great Britain and America," forming a part of his great work on "Early English Pronunciation"; J. A. H. Murray's "Dialect of the Southern Counties of Scotland"; C. C. Robinson on "The Yorkshire Dialects"; Prince Louis Lucien Bonaparte on "The English Dialects," in the Philological Society's Proceedings; Sweet on "Danish Pronunciation"; John Winkler's "General Netherland and Frisian Dialecticon," a thousand solid Dutch pages on the continental Low German dialects; Tobler on "The Aspirates and Tenues in the Dialects of Switzerland," an excellent paper in Kuhn's *Zeitschrift*; Halévy on "The Dialect of the Jews of Abyssinia"; the Abbé Martin on "The Chief Aramaic Dialects"; Dr. Bleek on "Grimm's Law in South Africa"; Dr. Carter Blake on "The Dialects of Nicaragua"; Mr. Thomas on "The French of the West Indian Negroes," especially at Trinidad; Professor Hartt on "The Language of the Amazons," in our own Transactions; and, most notable of all in its kind, Professor Trumbull's "Notes on Forty Versions of the Lord's Prayer in the Algonkin Languages." The greater part of this work on dialects is done with scientific caution, and is in full accord with the best scholarship of the old school.

In phonology, we have Mr. Ellis's work, and the invention by Mr. W. H. Barlow of an instrument, called a logograph, by which the comparative force and duration of the sound made in speaking is registered.

Of the more adventurous work, mention was made of a grammar by M. Lenormant, of the speech of the primitive population of Babylonia, which is claimed to be a representative of the parent speech of the so-called Turanian or Scythian family of languages, and to be likely to play the same part in reducing the languages to order which the Sanskrit has done in the Indo-European family, and also a comparison of it with Modern Finnish dialects, by Lagus; Mr. Isaac Taylor's book on the Etruscan, trying to show that to be Finnish or at least Turanian; F. Delitsch and J. Grill on "The Relation between the Roots of the Semitic and Indo-European Speeches"; and J. Eddins on "The Relation of the Chinese to the European Roots."

There has been also good work done in the old fields. Pott's great *Lexicon of Roots* has been completed, and only awaits an index. In the Celtic speeches, especially, we have a number of new undertakings of considerable interest. Chevalier Nigra's essay on the Irish manuscript of St. Gall, and the work of Ascoli on the ancient Irish glosses of Milan, and many articles in the *Revue Celtique*, are worthy of note, while the publication of a volume of essays in English on Celtic subjects, by Whitley Stokes, and the introduction of Celtic comparisons into the fourth edition of Curtius's *Grundzuge*, show the firm and familiar establishment of Celtic studies in England and Germany. This year is marked in Scandinavia by the Icelandic Millennial and the completion of Cleasby's Icelandic Dictionary. The early English Text Society has also celebrated with rejoicings and pride the tenth year of its labors, and has finished the texts of *Pierce Plowman*, and given us a new volume of most welcome Anglo-Saxon Homilies. Then there is the establishment of the New Shakespeare Society and the commencement of scientific and other linguistic examinations of Shakespeare's plays, all apparently going on with enthusiasm.

They are interested in England also, as in this country, in reforming the

school pronunciation of Latin and Greek; but its promoters seem to be in unreasonable haste, and speak despondingly of the real progress of the year towards the new standard. The advanced studies of women in connection with the university examinations appear a decided success, and their permanent establishment and use seem to be already accepted in England.

After a brief reference to the triumphs of philology, it was asked what the advance of philology may be expected to do for improving the estate of man; and in answer followed discussions of a reform of English spelling; a universal alphabet; improvements in the structure of words, to make language more harmonious, more regular, and better suited to express scientific truth, and to aid in scientific discovery; improvements in the methods of education, and in the selection of objects of study; and changes in the treatment of psychology and the philosophy of history.

At the conclusion of the address, the Association stood adjourned to 9 o'clock Wednesday morning.

WEDNESDAY, JULY 15TH—MORNING SESSION.

The Association met at 9 o'clock, the President in the chair.

On motion, Mr. Alonzo Williams, of Providence, R. I., was appointed Assistant Secretary.

The Treasurer presented his report, which the Auditors certified to be correct, and it was, on motion, accepted. The receipts and expenditures of the past year were as follow:

RECEIPTS.

Balance in treasury, July 22d, 1873,.....	\$1,029.68
Fees of 20 new members,.....	100.00
Annual assessments,.....	465.00
Interest,.....	42.00
Sales of Transactions,.....	40.06
	<hr/>
	\$1,676.74

EXPENDITURES.

Printing Transactions, 1872,.....	\$638.84
“ Proceedings, 1873,.....	149.10
Postage, express, stationery, and sundries,.....	43.82
Secretary's bill for postage, copying, etc.,.....	27.00
	<hr/>
	\$858.76
Balance in hands of Treasurer,.....	817.98
	<hr/>
	\$1,676.74

Professor W. S. Tyler, of Amherst College, Amherst, Mass., read a paper on “The Prepositions in the Homeric Poems.”

The “parts of speech,” as they are called by grammarians, are a classification, founded in the nature of language, but inevitably more or less artificial and

imperfect, of the different kinds of words in their relations to each other and to the sentence. The number has varied much at different times. Aristotle, in one treatise, makes three; in another, four. The Stoics made nine. Some Roman grammarians made ten, eleven, or even twelve. The same words are continually passing from one part of speech into another. Thus, by a progressive falling off of emphasis, the demonstratives in many languages (e. g. English *that*, Greek *ὅτι*, and Latin *quod*) became first relatives, and then articles or conjunctions.

The prepositions were originally and properly adverbs, few in number, scarcely a score in Greek, about the same number in Sanskrit, and but little more than that number in Latin and the modern European languages. Primitive words with monosyllabic roots, although for the most part made dissyllabic in Greek by the annexation of a final vowel, the *proper* prepositions seem originally to have expressed such essential relations as up and down, over and under, to and from, in and out, on and off, etc., etc., which, in the nature of the case, would gradually pass from mere adverbs denoting the *direction* of motion or action, into prepositions expressing the *relations* between such motions or actions and the places, persons, and things affected by them. In the Homeric Poems we see this class of words in the transition state between adverbs and prepositions, sometimes standing alone with a fully adverbial force, and even when prefixed to a noun or compounded with a verb sometimes hovering between the office and force of the adverb and the preposition. In subsequent writers, such as Sophocles, Herodotus, Xenophon, and still more in the Greek of the New Testament and the Modern Greek, there is a constant decrease of the adverbial and separate use of the prepositions, and a regular and progressive increase of their use both as prepositions governing cases of the noun and as prefixes in compound verbs. A careful examination of all the cases in which words of this class occur in specimen passages of these authors yields the following table of statistics:

	Before Substantives.	Prefixes to Verbs.	By themselves.
Iliad,	47 per cent.	34 per cent.	19 per cent.
Sophocles,	35 “	59 “	6 “
Herodotus,	47 “	53 “	0* “
Xenophon,	41 “	59 “	0 “

Of all the verbs in the specimen passages, in the Iliad about 14 per cent. are compounded with prepositions; in Sophocles, 26; in Herodotus, 32; in Xenophon, 36; in the Acts, 40; in Tricoupes (the Modern Greek historian), 43.

Parallel with this relative increase of verbs compounded with prepositions, and apparently consequent upon the continually diminishing emphasis and force of that class of words, the repetition of the same preposition, both in composition with the verb, and again before the substantive, grows more frequent. There is scarcely a trace of it in Homer or Sophocles. It is rare in Herodotus. In Xenophon, it is not unfrequent.† It is common in the New Testament.

In the Iliad, not only is the verb less frequently compounded with the preposition, but the oblique cases of the substantive occur more frequently without a preposition or any other governing word. And when the preposition does stand before the substantive, or enter into composition with the verb, it seems often to

*That is, none in the passage of several pages which I used as a specimen. There are not wanting sporadic cases of tmesis and adverbial use, e. g., ἀπὸ δ' ἔθανε, vi. 114; μετὰ δέ, vi. 120.

†In such constructions as εἰς-(or ἐμ-)βάλλειν (or βαίνειν) εἰς; ἐκβάλλειν ἐκ; συνστρατοπεδεύεσθαι σὺν, etc., etc.

retain more of its original adverbial force, or to hover between an adverb and a preposition, as in the familiar line, II. 3, 12:

τόσσον τίς τ' ἐπιλέσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν.

Professor J. B. Sewall, of Bowdoin College, Brunswick, Me., read the second paper, on "The Distinction between the Subjunctive and Optative Modes in Greek Conditional Sentences."

In a discussion upon this subject at the last meeting of the Association, it was maintained on the one side that the difference between the Subjunctive and Optative modes in conditional sentences was only that of greater and less vividness, on the other that it was a difference in kind between supposed fact as contingent and supposed fact as merely conceived. The object of this paper is to briefly discuss this point.

If we ask how the fact of supposition is presented in the four classes of Greek conditional sentences respectively, the answer will be somewhat as follows:

1. In a conditional sentence of the first class there is a supposition relating to the actual state of the case—to reality; e. g. Dem. Phil. I., 29, εἰ δέ τις οἶεται . . . οὐχ ὀρθῶς ἔγνωκεν, "if any one thinks . . . he has not judged rightly." It is a question of what really is, a supposition relating to actual fact. No implication that it is or is not reality is involved. Xen. Mem. 2, 1, 28, ἀλλ' εἴτε τοὺς θεοὺς ἴλεως εἶναι σοὶ βούλει, θεραπευτέον τοὺς θεοὺς, "if you wish the gods to be propitious, you must serve the gods." Do you wish, or do you not wish? It is a question of actual fact. So always. And if we should characterize a condition of the first class from the manner of its presenting the fact in supposition, we should call it a supposition relating to actual fact, or, for the sake of brevity, supposition of actual fact, generally implying nothing as to its existence in reality one way or the other, though sometimes assuming or taking it for granted.

2. In the second class, having secondary tenses of the indicative in both condition and conclusion, we have plainly a supposition implying the contrary to be the fact; e. g. Dem. Phil. I., 1, εἰ μὲν περὶ καινοῦ τινὸς πράγματος προντίθετο λέγειν, ἡσυχίαν ἂν ἤγον, "if it were proposed to treat of any new subject, I would keep silence;" implying plainly that it is not proposed to treat of any new subject, and therefore he does not keep silence. Id., ib. 5, εἰ τοίνυν ὁ Φίλιππος τότε ταύτην ἔσχε τὴν γνώμην, οὐδὲν ἂν ὧν νυνὶ πεποίηκεν ἔπραξεν, "if then Philip at that time had entertained this opinion, he would have done none of those things which he has done;" implying that he did not entertain this opinion at that time. We may characterize a condition of this class therefore as a supposition implying the contrary to be the truth, or, for brevity, a supposition of contrary fact.

3. Passing the third class for the moment, we have in the fourth class εἰ with the optative in the condition, and the optative with ἂν in the conclusion; e. g. Dem. Phil. I., 25, εἰ γὰρ ἔροιστό τις ὑμᾶς, εἰρήνην ἄγετε, ὦ ἄνδρες Ἀθηναῖοι; μὰ Δὲ οὐχ ἡμεῖς γε, εἰποῖτ' ἂν, "for if any one should ask you, 'Are you at peace, O Athenians'?' 'No, by Zeus, we are not,' you would say." The fact of supposition is here put forward as merely hypothetical—a fact of conception, without reference or implication in any way or kind as regards actual fact. It is not future any farther than a supposition of fact not a reality now nor in the past must be in the future if at all. The verbs in the condition and the conclusion are both in the aorist, which means that the Greeks eliminated the facts of the supposition

from the element of time and held them in the mind as mere conceptions, never having been, not now being, never to be, in reality, so far as this assertion is concerned. Plato, *Phaedo* 67, ε, *εἰ φοβοῦντο καὶ ἀγανακτοῦεν, οὐ πολλὴ ἂν ἄλογία εἴη*; "if they should fear and complain, would it not be very absurd?" Here again the fact of supposition is purely hypothetical, placed before the mind as a conception, without any reference or implication in relation to reality. So generally. The optative in the conditional sentence is the mode of possibility, that which might be, the mode of fact simply as conceived. And we may characterize a condition of the fourth class as a supposition of conceived fact.

4. We will return now to a condition of the third class, *ἐάν* with the subjunctive, etc. Plato, *Phaedo* 69, δ, *ἐκείσε ἔλθόντες τὸ σαφὲς εἰσόμεθα, εἰν θεὸς ἐθέλη*, "when we shall have arrived there, we shall know the truth, if God will." The subjunctive *ἐθέλη* here expresses an action continuing, uncertain, and future. The continuousness arises from the tense, the futurity partly from the tense of the principal clause, and partly from the mode, which, it seems to me, we may describe as the mode of uncertainty or contingency, i. e., the mode by which the Greeks chose to represent an action as uncertain, whether in reality it was so or not. *Εἰσόμεθα* expressly declares a fact, "we shall know," but it is contingent, and the mode used to express that contingency is the subjunctive. What would be the force of the sentence if it were a conditional of the fourth class? It seems plain that the assumed fact, *ἔλθόντες ἐκείσε*, would be thrown into the form of a simply conceived fact of condition, "if we should arrive there," and the conclusion also, "we should know," and the present condition, now only expressing uncertainty, would become a second condition, likewise of simply conceived fact, "if God should will." That is, the sentence in the first form positively declares a fact with a condition of mere contingency; in the second, it presents both the fact and its conditions merely as conceptions. The difference, therefore, is not one of degree, more or less vividness, but of kind, mere uncertainty or contingency on the one hand and pure conception on the other. So in the following examples: Dem. Phil. I., 29, *τοῦτ' ἂν γένηται, προσποριεῖ τὰ λοιπὰ αὐτὸ τὸ στρατεύμα ἀπὸ τοῦ πολέμου*. Thucyd. II, 39, 4, *ἦν δέ που μορῶ τινι προσμίξουσι, κρατήσαντές τε τινὰς ἡμῶν πάντας ἀρχοῦσιν ἀπεῶσθαι*. The latter is a general supposition, yet well illustrates the nature of the subjunctive as the mode of uncertainty or contingency.

The conclusion reached is, that the subjunctive in conditional sentences differs from the optative in that it is a form to represent the fact as uncertain or contingent, while the optative is a form to represent it as merely conceived; and that the four classes of conditional sentences may properly, and with sufficient accuracy, be thus described: the first, *εἰ* with the primary tense of the indicative, as a supposition relating to actual fact; the second, *εἰ* with the secondary tense of the indicative, as a supposition relating to contrary fact, or implying that the contrary is the truth; the third, *ἐάν* with the subjunctive, supposition relating to contingent fact; the fourth, *εἰ* with the optative, supposition of conceived fact.

Professor L. R. Packard, of Yale College, New Haven, Conn., read a paper on "Homer's *Odyssey*, Book X., vv. 81-86."

The difficulty of the passage was illustrated by a review of the various explanations, ancient and modern, that have been suggested. The first line, and half of the second, it was shown, cannot be positively and precisely explained from the want of sufficient data. Only with regard to *τηλέπυλον* it was urged that it

cannot mean "having high or wide gates," as some take it, but must mean "having gates far apart," a distance, either—as Nitzsch thinks—measured on the diameter, and so "long-streeted," or perhaps more probably measured on the circumference, and so "large in circuit," a description of the greatness of the city in Epic style.

It was pointed out in regard to the rest of the passage that previous explanations generally involve some assumption for which there is no ground here or elsewhere in Homer. Thus Nitzsch assumes, from the mention of two kinds of cattle in line 85, that cows are driven out earliest in the morning, and sheep come home latest at evening. So J. F. Lauer assumes that this meeting takes place at evening, and that the sheep-herd coming in greets the cow-herd going forth.

The view maintained in the paper assumed only this, as naturally in the mind of poet and hearers, that all kinds of flocks naturally spend only the day in pasture, and the night under the protection of the herdsman's home. This is the representation elsewhere in Homer, e. g., in regard to the Cyclops (*Od. 9 passim*), and to Eumaeus, (*Od. 14, 13-22; 16, 3*). This familiar idea is applied to the Laestrygonian country, without thought that the absence of any night there makes it inappropriate, and it explains the mention of the two kinds of flocks in line 85. A man who could dispense with sleep could be in the pasture through the twenty-four hours, but either kind of animal would naturally be at home for half of that time.

In the last line most explanations have translated *ἐγγύς* "near to one another." The word occurs some forty-five times in Homer, and in thirty-three cases in such a way (either because the subject is singular, or because some local genitive depends upon *ἐγγύς*) that it cannot mean "near to one another" but only "near" to something else. Of the other eleven cases (not counting the line under discussion), which all resemble this in plurality of subject and absence of dependent genitive, only one admits the meaning "near to one another." The usual word for reciprocal nearness is *πλησίος*. The plain inference is, that the line means "for near (to the home of the Laestrygonians) are the paths of day and night." The following journey is all near to this place, and all in a region of marvels, which is such because of its nearness to the western home of the sun (cf. *Od. 10, 130; 12, 3 f., 166, 175 f., 201, 261, 284-93*). The whole story is probably a natural exaggeration of the stories of shorter nights in higher latitudes brought home by sailors, which seems to be localized near sunset, and described without any thought of logical consistence in the parts of the fable.

Professor M. L. D'Ooge, of the University of Michigan, Ann Arbor, Mich., read the last paper of the afternoon, on "The Documents in Demosthenes on the Crown."

Professor Lipsius, of Leipzig, called my attention, not long since, to a new argument against the genuineness of the documents in the oration of Demosthenes on the Crown, which was first stated in its general bearing by Prof. Sauppe, of Göttingen.

1. Stichometric enumerations are found not only in Σ , but also in the MSS. of other families, as in Venetus F and in Bavaricus, and these enumerations correspond so closely as to warrant the inference that they have all a common source in one and the same original codex.

2. It appears that the count of these ancient *στίχοι* is in proportion to the length of the speeches and the number of the lines in our editions: e. g., in

Orat. pro Halon., 345 *στίχοι* = 326 lines in Reiske; in Orat. de Cherson., 590 *στίχοι* = 559 lines R.; so in

I.	Olynth.,	265	στ.	=	238	lines	R.;
II.	Olynth.,	295	"	=	272	"	"
II.	Phil.,	290	"	=	266	"	"

From this comparison we deduce a ratio of 30 *στίχοι* to 29 lines (= 1 page) of Reiske.

3. Applying this ratio to the Orat. de Corona we obtain the following: The number of *στίχοι* is given at the close of Σ as 2768, which would equal—according to our ratio—92 pages of Reiske; but with Reiske the oration has 107 pages, and this difference of 15 pages corresponds almost exactly to the 450 lines which are taken up by the documents in Reiske. Or, to state it differently, according to the ratio of 29 : 30, the oration, inclusive of the documents, should contain about 3200 *στίχοι*, whereas the number contained is stated to be only 2768. That the documents are found in Σ does not, of course, invalidate this argument, since it applies only to the original root-codex, from which this enumeration is supposed to originate. Nor would this result be materially different if we suppose with Blass, in Rhein. Museum, 24, that these *στίχοι* are not lines, but oratorical periods—*κῶλα*—since according to the figures above given, these *κῶλα*, if not individually of about the same length, must yet collectively have occupied about the same ground.

An invitation from Professor Brocklesby, acting President of Trinity College, to visit the College buildings and grounds, was accepted with thanks.

An invitation from the Faculty of the University of Mississippi, to hold the next meeting of the Association at Oxford, Miss., was referred to a committee (to be raised) on the time and the place of the next meeting.

The Association took a recess until 2½ o'clock P. M.

AFTERNOON SESSION.

The first paper of the afternoon was read by Professor Charles Short, of Columbia College, New York, on "The History of the Vulgate, and the Characteristics of its Latinity."

The author traced the history of the Latin version from its probable origin in North Africa in the second century to its revision by St. Jerome in the fourth, its acknowledgment by Gregory the Great in the sixth, and its formal revision, sanction, and adoption by the Roman See in the sixteenth century. He then proceeded to give the results of a minute critical examination of about one-fourth of the Gospel of St. Matthew, using Dr. Tisdendorf's edition of the *Codex Amiatinus* of the sixth century, the purest form of St. Jerome's revision now known to us.

These results were given under the following heads and illustrated in most cases by all the examples occurring in the portion of St. Matthew above designated.

(1) The order of the original is exactly preserved by the Vulgate in most instances, with here and there an unavoidable departure, and sometimes a departure that might easily have been avoided.

- (2) Many of its renderings are very close in sense or form or both.
- (3) Certain of its renderings are more or less inexact or faulty.
- (4) Many of its renderings are in strict accordance with the Latin idiom, even when the Latin idiom differs from the Greek.
- (5) It presents instances of judicious freedom in idiomatic translation.
- (6) It not unfrequently renders the Greek literally in violation of the Latin idiom.
- (7) Some of its words, forms, and phrases are in very unusual, but still authorized Latin.

(8) In its use of moods the Vulgate commonly observes the nicety of classic usage; but the infinitive is sometimes employed to denote purpose, as in Latin poetry; the subjunctive is in a few instances used without apparent reason after *quoniam* and *quia*; and in one case we have the indicative employed in an indirect question, as in the early and the late Latin poets.

(9) In the use of particles the Vulgate commonly conforms to classic rule even in delicate points, but some of its uses of particles are unusual and others are unexampled.

It is the author's purpose to examine in the same manner a part of the Acts and the Epistles, this portion of the New Testament, as is supposed, not having been revised at all by St. Jerome or only very cursorily, and to compare the results of such examination with the foregoing.

Professor W. D. Whitney, of Yale College, New Haven, Conn., read a paper on "The Proportional Elements of English Utterance."

If we are rightly to estimate the phonetic character of a language, it is necessary for us to know not only the sounds which compose its spoken alphabet, but also the comparative frequency of their occurrence. In order to determine this latter for the English language (according to my own natural pronunciation of it), I have made a selection of ten passages, five in prose and five in poetry, from as many different authors, and analyzed and enumerated the sounds occurring in them, until the number of 1000 sounds was reached in each; then, adding the ten numbers for each sound together, I obtained the proportional rate of occurrence of each in 10,000 sounds; which probably gives a fairly approximative average for the language in general.

The ten selected passages were as follows: 1. from Shakespeare's "Julius Cæsar," the beginning of Antony's speech over the body of Cæsar, 288 words; 2. from Milton's "Paradise Lost," the beginning, 274 words; 3. from Gray's "Elegy," the beginning, 272 words; 4. from Bryant's "Thanatopsis," the beginning, 283 words; 5. from Tennyson's "In Memoriam," of section lxxxiii., 284 words; 6. from King James's Bible version, of Psalm xxvii., 319 words; 7. from Dr. Johnson's "Rasselas," the beginning, 263 words; 8. from Goldsmith's "Vicar of Wakefield," the beginning, 269 words; 9. from Carlyle's "Sartor Resartus," book ii., ch. 8, eighth paragraph, 258 words; 10. from Macaulay's essay on Milton, part of the passage on the Puritans, 236 words.

The main results are given in the following table, which is so arranged that it may serve as a scale of frequency either for the whole alphabet or for the vowel and consonantal systems taken separately. The figures, if read without the decimal point, give the whole number of occurrences of each sound in the 10,000 sounds; the decimal point converts them into expressions of percentage. And as it is of interest to note the limits of variation in the rate of occurrence of each sound, there is added a column of *minima* and *maxima*, or of the least and the

greatest number of occurrences found in any of the single passages of 1000 sounds; these also are converted into percentages by the decimal point.

SCALE AND RATE OF FREQUENCY OF ENGLISH SOUNDS.

Consonants.	Vowels.	Per cent.	Min.	and	Max.
<i>r</i>		7.44	5.4	—	9.3
<i>n</i>		6.76	5.7	—	7.9
<i>t</i>		5.93	4.6	—	8.9
	ɪ	5.90	4.7	—	7.4
	ə	5.66	4.3	—	6.9
<i>d</i>		4.94	4.0	—	5.8
<i>s</i>		4.69	3.7	—	5.8
<i>l</i>		3.84	2.5	—	6.2
<i>dh</i>		3.83	2.4	—	5.1
	ɛ	3.34	2.6	—	4.7
	æ	3.32	2.4	—	4.0
<i>m</i>		3.06	1.8	—	4.1
<i>z</i>		2.92	2.2	—	4.3
	ī	2.80	1.5	—	4.8
	ǣ	2.59	1.8	—	4.2
<i>v</i>		2.37	1.4	—	3.5
<i>h</i>		2.34	1.2	—	3.1
<i>w</i>		2.31	1.6	—	3.0
<i>k</i>		2.17	1.1	—	3.1
<i>f</i>		2.06	1.2	—	2.8
	ū	2.00	1.1	—	3.5
	ai	1.91	.9	—	4.8
	ɛ	1.85	.9	—	2.5
	ō	1.76	.9	—	2.6
<i>p</i>		1.71	1.0	—	2.6
<i>b</i>		1.64	1.0	—	3.4
	ē	1.61	.5	—	2.7
	ʌ	1.54	.8	—	2.2
<i>sh</i>		.86	.1	—	1.8
	au	.83	.3	—	1.3
<i>g</i>		.79	.3	—	1.6
<i>ng</i>		.79	.1	—	1.4
<i>y</i>		.66	.3	—	1.1
<i>th</i>		.58	.2	—	1.0
	a	.56	.1	—	1.2
<i>ch</i>		.53	.1	—	1.2
	æ	.47	.0	—	1.4
<i>j</i>		.47	.1	—	.9
	ǔ	.44	.2	—	1.2
	l _o	.35	.1	—	.7
	n _o	.16	.0	—	.3
	ʌi	.12	.0	—	.2
	ö	.08	.0	—	.2
<i>zh</i>		.02	.0	—	.1
		<hr/> 62.71			
		<hr/> 37.29			

In the scheme of representation here used, *a* denotes the open or "Italian" *a* of *far*; *ä*, the sound in *what, not* ("short *o*"); *ʌ*, that in *all, awe*; *æ*, that in *fat, man* ("short *a*"); *ǣ*, that in *care, bear* (in my mouth, a lengthened *æ*, with transition-sound to following *r*); *ĕ*, the "short *e*" of *met, pen*; *ē*, the sound in *they, mate* ("long *a*"), a somewhat closer *e*-sound than *ĕ*, and having a vanish of *i* (*ee*); *ĩ*, the "short *i*" of *pin*; *ī*, the sound in *pique, meet* ("long *e*"); *ö*, the true short *o*-sound heard in New England in a few words, like *whole* and *home*; *ō*, the "long *o*" of *hole*, having a vanish of *u* (*oo*), as *ē* of *i*; *ÿ*, the true short *u*-sound of *pull, wool*; *ū*, the pure *oo*-sound of *rule, fool*; *ə*, the short "neutral vowel" sound in *but, son, blood*; *ɛ̄*, the corresponding long, before *r*, as in *hurt, heard, herd, mirth, world*; *ai*, the diphthongal sound in *aisle, isle* ("long *i*"); *au*, that in *now, found*; *ʌi*, that in *boy, boil*; the *l* and *n* with subscript *o*, the consonantal vowels in unaccented final syllables like *apple* and *feeble, reckon* and *lessen*. As for the consonants, it is only necessary to explain that *th* denotes the surd sound in *thin*, and *dh* the sonant in *then*; *ng*, the palatal (or "guttural") nasal in *singing*; *sh*, the sibilant in *she, sure, nation*; *zh*, the corresponding sonant in *azure, occasion*; *ch* and *j*, the surd and sonant sounds in *church* and *judge*, which are compound, and might have been better treated here as such, being analyzable into *t-sh* and *d-zh*, only with a *t* and *d* formed farther back, more palatal, than our ordinary "dental" or lingual letters; if they are distinguished, it would be necessary also to distinguish the corresponding more palatal *n* of *inch* and *hinge* (it occurs 13 times in the 10,000 sounds).

In the number of occurrences given for *a* (of *far*) are included all such cases as *chance, pass, path, raft*, which I pronounce with the full "Italian" sound, knowing no compromise or intermediate whatever between this sound and the flat *a* of *fat* and *man*; if those classes be uttered with a somewhat flattened vowel, as is now very usual, and even enjoined by the orthoëpists, the percentage of *a* will be reduced almost to nothing. The short neutral *ə*, as given, includes the neutralized vowels of unaccented syllables (e. g. in *woman, distant, penal, nation, miller, presence*), and of enclitic words (like *the* and *a*), as judged and estimated from an ordinary reading style of utterance, neither affectedly distinct nor careless and slovenly. The percentage of *r* includes all the cases in which that letter is written; if, according to a habit which is widely prevalent both in this country and in England, the *r* be really uttered only when it has a vowel after it, the figure will be reduced to 3.74. Under *h* are counted the occurrences of that sound before the *w* and *y* sounds, as in *when* (*hwĕn*) and *hue* (*hyū*), where some hold that they pronounce instead only a surd *w* and a surd *y* before the vowel: the cases like *when* number 39 in the 10,000 sounds; those like *hue*, only 4. The "long *ū*" of *use, pure, cube*, etc., is analyzed and reckoned as *yū*, my own natural pronunciation recognizing no intermediate between this and a pure *ū* (*oo*).*

The table shows that the average proportion of vowels to consonants in English is 37.3 to 62.7 (the minimum and maximum of vowels are 35.7 and 39.6). This is just about the same as in German, a little less than in Swedish (38.3) or French (about 40), yet less than in Gothic (41), Sanskrit (42), Latin (44), or Greek (46). The average number of consonants to a syllable, then, is 1.682. The whole number of words in the ten passages being 2746, the average number of sounds

* For other details; which cannot well be included here, of the definition and estimate of the various sounds, reference may be made to the author's paper on "The Elements of English Pronunciation," in the second volume of his "Oriental and Linguistic Studies," published in the autumn of 1874.

to a word is 3.642; that of syllables to a word is 1.358: that is to say, there is a second syllable for only about one word in four: the actual number of monosyllables in all the passages is 2028, or 73.8 per cent.; of dissyllables 510, or 18.6 per cent.; of trisyllables, 146, or 5.3 per cent.; and the words of four syllables are 50; of five syllables, 11; of six syllables, 1.

It may be worth while to make a few more general combinations and comparisons. First, the vowels may be classified as follows:

Palatal (<i>æ, e, i</i>),	17.44	Openest (<i>a</i>),	.56
Labial (<i>ā, o, u</i>),	8.41	Next degree (<i>æ, ä, ā</i>),	7.92
Lingual (<i>l, n</i>),	.51	Medial (<i>e, o</i>),	6.79
Neutral (<i>a, ə</i>),	8.07	Closest (<i>i, u, ə</i>),	18.65
Diphthongs,	2.86		

The consonants, classified according to articulating organs, are as follows:

Palatal,	6.29
Labial,	13.15
Lingual,	40.93
Neutral (<i>h</i>),	2.34

According to degree of closeness or openness, they are:

Mutes	(sonant 7.84, surd 10.34),	18.18
Spirants	(sonant 6.20, surd 2.64),	8.84
Sibilants	(sonant 3.41, surd 6.08),	9.49
Nasals,		10.61
Semivowels,		14.25
Aspiration,		2.34

Finally, comparing the surd and sonant elements, we have—

	Of pairs of Cons.	Of all Cons.	Of whole Alphabet.
Surds,	18.53	20.87	20.87
Sonants,	16.98	41.84	79.13

Dr. J. Hammond Trumbull, of Hartford, Conn., next read a paper on "Numerals in American Indian Languages, and the Indian Mode of Counting."

No exception has been found in American Indian languages to Grimm's dictum that "all numerals are derived from the fingers." The greater number of the Indian nations of North America adopted a *decimal* system—counting the fingers of both hands. Some tribes, however, did not advance beyond a *quinary* system, and a few were poorer even than this. The Abipones of Paraguay, we are told, could not count beyond four, giving to that number a name meaning "the ostrich's toes" (i. e. three and one). Other nations, particularly the Mexican and Central American, counted by *twenties* instead of tens or fives, reckoning *toes* as well as fingers, for the base of a numeral system. The Tule Indians of Darien (a vocabulary of whose language was printed in last year's Transactions) adopt this mode of counting: "twenty" being named "one man"; 100, "five men," and so on. A general view of these vigesimal systems was given by Mr. Gallatin in 1845 (Transactions of the American Ethnological Society, vol. i.), and was incorporated by A. F. Pott in his *Zahlmethode*.

Admitting the derivation of numerals from the fingers, the question In what order are the fingers counted? becomes a necessary preliminary to the analysis of any numeral series. Which finger represents *one*? Is it the little finger, or—

as in the counting of deaf mutes—the *thumb*? And when going from “five” to “six,” that is, from one hand to the other, is the sequence from finger to finger, thumb to thumb, or thumb to finger?

The only answer given by Gallatin or Pott to such questions relates to the Eskimo numerals. We learn from other sources that nearly all American nations follow the same order as the Eskimos: namely, they count the little finger (usually of the left hand) *one*, the next finger *two*, and so on to the thumb, which is *five*; the thumb of the other hand is *six*, and *ten* falls on the little finger of that hand. Each finger as it is counted is bent down.

Whether an Indian marks *one* by his little finger or his thumb may seem of small importance to philology; but it is one of the thousand questions which a philologist must answer before becoming qualified to discuss the subject of Mr. Robert Ellis’s volume “On Numerals as Signs of Primeval Unity among Mankind” (London, 1873). This writer presents, as “results of primeval affinity—indications of unity of origin in human speech and probably in the human race”—a number of presumed “coincidences, affecting not only numerals but also the names of members of the body from which those numerals are derived, in languages far removed from each other,” and he finds many of these coincidences among Indian languages of America. He detects resemblances between names for “hand,” “finger,” “five,” etc., in the Indian and in the Basque, the original Aryan, and some African languages. Even the much-versed dice of Toscanella are made to show the likeness of an Etruscan *one* to a Comanche *hand* and an African *finger*.

After brief notice of Mr. Ellis’s ingenious volume, the writer proceeded to offer some observations on the etymology of Indian numerals, and on the relations of names for numbers to the several fingers by which the numbers are designated. The little-finger, which stands for *one*, is called by some nations “the youngest son of the hand”; by others, “the little one,” “the last born,” etc. *Paysuk*, the Massachusetts name for *one* (*bezhik* in Chippeway) means “the little one.” *Wanzhidan*, the Sioux *one*, probably means “the little (finger) bent down,” as it is in counting *one*. The fourth or ring finger is nameless in many languages. The Indians often designate it as “next to the little” or “next to the middle” finger. It marks—but rarely if ever gives a name to—*two*. Some names for *two* seem to have been derived from roots meaning “to couple,” “to double,” or the like. Such roots must be of earlier origin than any formal arithmetical system. The dual is older than the plural. From these same roots come names of natural *pairs*, so that in many languages we find a likeness to *two* in the names of “hands,” “arms,” “feet,” “eyes,” etc. Names of *artificial pairs*—moccasins, leggings, mittens, etc.—sometimes come by later derivation from the same roots, or from the numeral *two*. In all the Algonkin languages, in the Dakota, and in some others, *two* and *hands* are very nearly related—the name for hand being derived in many of these languages from a root meaning “taking hold.” The hand is the “holder” or the “seizer.” The *middle* finger is so named in almost all languages, and in many it gives this name to the numeral *three*. *Eight*, which falls on the same finger of the other hand, is often named “the other three,” “three again,” or the like. The *forefinger* is the “index” or “pointer,” as it has been in many languages of the eastern continent. It marks *four*, and names for *four* are often derived from it or from the action of “showing” or “pointing at.” In the Massachusetts language *yau*, “four,” is nearly identical with *yeu*, “this, that, here.” The *thumb* does not often give names to the *five* and *six* which are counted on it. It is called by the Algonkins, “greatest finger”; by the

Dakotas, "parent (or eldest brother) of the hand"; by the Choctaws, "hand's mother," etc. *Five*, that is, *one hand*, is variously named, as "a half" (i. e. of *ten*), "one side," "a stopping place," "all together," "half way," etc.

The other numerals, to *ten*, were similarly discussed, with illustrations from various Indian languages.

A recess was then taken until 8 o'clock.

EVENING SESSION.

On re-assembling, the Secretary reported the following names of new members:

Mr. L. A. Sherman, New Haven, Conn.; Mr. M. C. Stebbins, Principal of High School, Springfield, Mass.; Professor C. T. Winchester, Wesleyan University, Middletown, Conn.; Professor John H. Wright, Ohio Agricultural and Mechanical College, Columbus, Ohio.

Rev. Carl W. Ernst, of Providence, R. I., presented a paper on "The Pronunciation of German Vowels."

It was attempted to arrange these sounds scientifically and in the form of a table, the *fundamentum divisionis* being physiology rather than history or merely anatomy. The question when or where in a word certain vowel-sounds occur, it was stated, can be determined only after an analysis of the vowels, and when the laws of accentuation are defined. The vowels, for the present purpose, were explained genetically as the *voice uninterrupted*, consonants being vocalized or unvocalized breath checked by the tongue or teeth or lips. German vowels are simple or mixed; mixed or diphthongs when consisting of two sounds most intimately united. The *simple* vowels were divided, as to quality, into eight *long* sounds (a, e, i, o, u, ä, ö, ü), and seven *sharp* sounds (a, e, i, o, u, ö, ü), the term sharp differing from short, and being equivalent rather to abrupt. These sharp vowels are not long vowels abbreviated, but differ from them materially, and are pronounced farther back in the mouth and with the tongue lowered. As to quantity or time of utterance the vowels were divided into eight long vowels (the same as above), and ten short vowels (the sharp vowels and the three diphthongs), short merely meaning that they occupy little time and about one-fourth of the time occupied by the long vowels. The language has three *diphthongs*: au, ai (also spelled ei, ey, ay), oi (also spelled eu, äu, æu), which are always short and present to the ear the rapid transition from a sharp to a long vowel. The term *open* was used of the distance between the vocal chords, which is greatest, or as great as taste and ease of individual elocution will permit, in u, gradually diminishing through o, a, and e, it being smallest in i; i is therefore the "closest" vowel in German, and requires the least emission of breath. The aperture of the lips, horizontally and perpendicularly, is greatest in a, growing systematically less in e, i, o, and is as slight as possible in u. The lips protrude most in u, less in o, their position is normal in a, they are pressed gently against the teeth in e, and rather strongly in i. The larynx correspondingly rises in i, less in e, its position is normal in a, below this in o and u. The vowels ä, ö, ü, are pronounced like a, o, u; only the vocal chords and the larynx have the same position as in i. The relation between the vowels approaches mathematical accuracy.

Col. T. W. Higginson, of Newport, R. I., next read a paper on the word "Philanthropy."

It has been said that there is more to be learned from language itself than from all that has been written by its aid. It is possible to reconstruct some part of the moral attitude of a race through a word of its language. This paper may illustrate such a process.

When a word comes into existence, its meaning is carved on the language which holds it. If you find the name of a certain virtue in any tongue, the race which framed that language knew that virtue. The word Philanthropy is a modern word in the English language. The Pilgrim Fathers may have practised what the word meant, but few among them had heard the word, perhaps none had used it. It is not in the writings of Chaucer or Spenser or Shakespeare, nor even in the authorized version of the English Bible, first published in 1611. The corresponding Greek word, occurring three times in the original, is each time translated by a circumlocution. The word Philanthropy does not appear in the pioneer English Dictionary—Minsheu's Guide to the Tongues, first published in 1617, nor in the Spanish Dictionary of the same Minsheu, in 1623. But two years later, in the second edition of the Guide to the Tongues, it appears as follows, among the new words distinguished by †; "Philanthropic: Humanitie, a loving of men:" and then follow the Greek and Latin words as sources of derivation.

This is its first appearance as an English word. But Lord Bacon, publishing in the same year (1625) his essay on Goodness and Goodness of Heart, uses the original word as follows: "I take goodness in this sense, the affecting of the weal of men, which is that the Grecians call *Philanthropia*; and the word Humanity (as it is used) is a little too light to express it."

The next author who uses this word is Jeremy Taylor. In his Holy Dying, (published 1651), he translates the Greek word *φιλάθρωπος* "a lover of mankind," but in his Sermons, published a year later, though perhaps preached earlier, he uses the English word, the phrase being "that godlike excellency, a philanthropy and love to all mankind;" and again, "the philanthropy of God." The word took root slowly. In 1693, in a preface to Sir H. Steere's version of Polybius, Dryden used it with an apology, thus: "This philanthropy, which we have not a proper word in English to express."

Three leading writers of their century—Bacon, Taylor, and Dryden,—thus furnish the milestones that mark the entry of the word philanthropy into our language. Doubtless the reason of its use is correctly stated by Dryden; it was needed.

The Greek word *φιλαθρωπία* gave the avowed key-note for the greatest drama preserved to us and also for the sublimest life of Greece. It seems to have been first used by Epicharmus, who was born about 540 B. C. Its first important use was in the Prometheus Bound of Aeschylus, probably represented about 460 B. C. The vengeance of Zeus has fallen upon Prometheus for his love of man; he is to be bound to the desert rock for his philanthropy, *φιλαθρωπον τρῶπον* (lines 11, 28). In the most magnificent soliloquy in ancient literature, Prometheus accepts the charge and glories in his offense; he admits that he has conveyed the sacred fire of Zeus to men, and thereby saved them from destruction. The philanthropic man is exhibited under torment for his devotion, but refusing to regret what he has done. There is no play in modern literature which turns so entirely on the word and the thing, philanthropy.

In the Euthyphron of Plato (§ 3), Socrates uses the word thus, replying to an opponent (Jowett's translation): "I dare say that you don't make yourself common and are not apt to impart your wisdom. But I have a benevolent habit (*ἀπὸ φιλάνθρωπίας*) of pouring myself out to everybody, and would even pay for a listener, and I am afraid the Athenians know this."

Coming down to later authors, we find the use of the word in Greek to be always that for which it was imported into English. How apt we are to say that the Greeks thought only of the state, not of individuals, nor of the world outside! Yet Isocrates heaps praises on a man for being *φιλάνθρωπος καὶ φιλαθήναιος καὶ φιλόσοφος*. Demosthenes uses *φιλάνθρωπία* in contrast to *φθόνος* and to *ὠμότης*, and speaks of employing philanthropy towards any one, *φιλάνθρωπιαν τινὶ χρῆσθαι*. Xenophon makes Cyrus describe himself on his death bed as *φιλάνθρωπος*, and Plutarch sums up the praises of a youth by the same epithet, in the passage translated by Jeremy Taylor. Plutarch also, in his Life of Solon, employs the word *φιλανθρώπειμα*, a philanthropic act. Epictetus (Fragm. 46) says that nothing is nobler than *φιλάνθρωπία*. Diodorus speaks of a desert country as *ἔστερημένη πάσης φιλάνθρωπίας*—destitute of all philanthropy, or, as we might say, "pitiless."

We have then a virtue thus named, which dates back within about two centuries of the beginning of authentic history. Some of the uses of the word have almost disappeared; such as its application to Deity. Aristophanes (Peace, 394) applies it thus to Hermes: *ὦ φιλάνθρωπέτατε*; and Paul uses it similarly in Titus iii. 4. Athanasius uses it as a complimentary form of address, *Ὁ σὴ φιλάνθρωπία*, as Englishmen might say "your grace" or "your clemency" to a titled person, and even Americans say "your honor" to dignitaries. In modern literature Jeremy Taylor, Barrow, and Young use the word in application to the Deity, but this is now rarely heard. With the Greeks, the word did duty in the double sense of "the fatherhood of God and the brotherhood of man."

It is hardly just in Max Müller to say that "humanity is a word for which you look in vain in Plato or Aristotle" without alluding to this history of the elder word. Even the omission of the word and thought in Aristotle was criticized before Max Müller by Plutarch, who says (in his "Fortune of Alexander") that Aristotle advised Alexander to treat the Greeks as friends and kinsmen, but the barbarians only as animals or chattels; but that Alexander wished that all should regard the whole world as their common country, the good as fellow-citizens, the bad only as foreigners—that every good man should be esteemed a Hellene, every evil man a barbarian. The Stoics are represented as teaching that we should look upon all men in general as our fellow countrymen. The Pythagoreans, five centuries before our era, taught the love of all to all. Menander said: "To live is not to live for one's self alone; let us help one another." Epictetus maintained that "the universe is one great city full of beloved ones, divine and human, endeared to each other." The same chain of thought was continued down through the Latin writers. Terence, Cicero, Quintilian, and Juvenal may be cited to similar effect.

It is a remarkable fact that the word "philautie" for "self-love" from the Greek *φιλαυτία*, was introduced by Minshew, at the same time with "philanthropic," and was used by Holinshed and by Beaumont and Fletcher, but is now obsolete. The bad word died of itself, but the good word took root and flourished.

Our debt to the Greek race is not merely scientific or æsthetic, but in some

degree moral and spiritual as well. However vast may be the spread of philanthropy in Christendom, we should give the Greek race some credit for the spirit, since at all events we must give them full credit for the word.

On motion, Professor Whitney, Mr. Buckingham, Professor Seymour, Professor Young, and Professor Haldeman were appointed a committee to nominate officers and members of the Executive Committee for the ensuing year.

On motion, Dr. Trumbull, Col. Higginson, Professor W. F. Allen, Professor Comfort, and Professor Tyler were appointed a committee to recommend a place and a day for the next meeting of the Association.

The Association stood adjourned to 9 o'clock A. M.

THURSDAY, JULY 16—MORNING SESSION.

At the opening of the morning session, Professor Albert Harkness, of Brown University, Providence, R. I., read a paper on "The Formation of the Tenses for Completed Action in the Latin Finite Verb."

The Latin, Greek, and Sanskrit undoubtedly inherited, from the mother tongue of the Indo-European Family, the power to express completed action by means of *reduplication*, and to create new tense-forms through the help of *auxiliary verbs*. The Latin is, however, distinguished from the Greek and Sanskrit by a freer use of compound tense-forms to supply the place of the reduplication. Indeed, in all tenses for completed action, except the perfect, compound forms alone are used. In *cecineram*, for instance, we at once recognize the modified stem *cin*, which gives the general meaning of the verb, the reduplication *ce*, which denotes completed action, and the auxiliary *eram*, which adds the idea of past time. We have, therefore, an expression for completed action in past time. But the analysis of *cecinissem* is more difficult. Corssen explains it as compounded of *cecín*, *ī*, and *ssem*, but he does not show the origin or the use of the long *i*, a fact which renders his explanation comparatively worthless. But *cecinissem* may be formed from *cecín* and *essem*, originally *esem*, which became *isem* in compounds, as *cecínisem*; then by a subsequent doubling of the *s*, *esem* became *essem*, and *isem* in compounds *issem*; hence *cecín-issem*.

But the great difficulty to be removed is found in the endings of the Perfect, *i*, *isti*, *it*, *imus*, *istis*, *erunt* or *ere*. These endings present peculiarities which have never been explained. Bopp's labored effort to bring the Latin Perfect into some sort of harmony with Sanskrit aorist forms has proved a complete failure. Schleicher's attempted explanation is admitted by the learned author himself to be incomplete, and is in the main rejected by Corssen, while the views expressed by Corssen himself upon the general subject of the formation of the Latin Perfect fall far short of meeting the real difficulty.

It is evident that the problem before us can be solved only by some new method; and numerous facts in the language suggest the inquiry whether some different

treatment of the auxiliaries, *esi* and *fui*, which are used in the formation of Perfects in *ui*, *vi*, and *si*, may not give us the key to the true explanation of these remarkable forms. No one has ever traced *esi* back to its original form. It corresponds to the Sanskrit *āsa*, but *āsa* itself is not an original formation, but has been contracted from *asasa* or *asasma*. After the analogy of the original Sanskrit, the corresponding Latin stem *es*, seen in *sum*, *esse*, would give *esismi* inflected thus:

esismi	=	esimi	=	esi.
esisti	=		=	esisti.
esisti	=	esist	=	esit.
esismus	=		=	esimus.
esistis	=		=	esistis.
esisunt	=	esirunt	=	eserunt.

The various changes by which *esismi*, *esisti*, etc., become *esi*, *esisti*, etc., are readily explained. The auxiliary thus assumes the exact form in which it appears in Perfects in *si* and *xi*, as *carp-esi*, *carpsi*, *carpsisti*, *carpsit*, etc.

The same treatment of *fui* from *fuisimi*, compounded of *fu* and *es* gives the exact endings of Perfects in *ui* and *vi*, as *alui*, *amavi*, etc.

The discussion leads to the following conclusions:

1. The tense sign of the Latin Perfect in all verbs is the reduplication or its equivalent. In compound forms in *ui*, *vi*, and *si*, it is seen in the auxiliary, which is formed either by reduplicating the stem *es* or by combining it with its equivalent *fu*.

2. The peculiarities of the Latin Perfect—the final long *i*, *s* in the first syllable of *isti*, *istis*, and finally the endings *erunt* and *ere*—are the direct result of the reduplication of *es* or of its combination with *fu*. These peculiarities are readily explained without doing violence to any known law of the language, and without requiring the insertion of a single letter, even of a connecting vowel. Moreover not a single element in any of these forms sustains any important loss.

The second paper of the morning was read by Professor Gustavus Fischer, of Rutgers College, New Brunswick, N. J., on "The Present Condition of Latin Grammar."

The science of Latin grammar has not kept pace in our day with other sciences. In almost every part of syntax, the present condition of grammatical science is exceedingly defective. The grammars leave us without an answer just when they ought to answer; they often answer just when it is not worth while to ask a question. The time has come when we should apply the microscope to the study of language. True philology is one of the natural sciences, and accurate and minute observation is no less necessary in it than in any other of them. Philology, indeed, deals with the mind; we may call it a physiology, but at the same time a history of the mind. We have already begun to apply this microscopic investigation to the origin of words; it remains now to apply it to Latin syntax in the same manner as many members of this Association have successfully applied it to some parts of Greek grammar. Such a treatment of Latin grammar would be essentially historical, carefully separating the different epochs, and always beginning with the oldest writers in which a given syntactical form occurs.

One of the examples adduced was the use of the subjunctive with *sunt qui*, *est qui*, etc. (for instance, "sunt qui dicant," "there are persons who say"), in classi-

cal prose. There is no Aryan language, except the Latin, in which such a subjunctive occurs. Some grammarians are altogether silent on the reasons for the use of this subjunctive. Others explain *sunt qui dicant* by *sunt homines tales ut dicant*. But this is evidently erroneous. For, aside from the fact that this construction is frequently used when definite and particular statements without any reference to "kind" are assigned to persons, such modal *ut*-clauses never occur in this connection, and hence the clauses with *qui* could not possibly be substitutes for modal *ut*-clauses. Haase considers this subjunctive a *linguistic necessity*, because, he says, the predication is contained in the principal sentence, and hence the use of another indicative for the same predication in the relative clause would be a linguistic pleonasm. This peculiar idiom can only be explained *historically*. Happily we have the first beginning of this usage before our eyes. We find that neither Plautus nor Terence ever uses a subjunctive in this construction, although the construction itself not rarely occurs in these writers, as: "*Sunt quos scio esse amicos;*" "*sunt quorum ingenia atque animos non queo noscere.*" In Cato and Lucretius the construction does not occur. In Varro it is found six times, and only once with a subjunctive, which is not owing to the *sunt qui*. Varro's contemporary, Cicero, was the first who used *sunt qui* with a subjunctive, and so frequently that it will be difficult to count the passages. While Cicero uses the subjunctive in this construction (say) 200 times, the indicative occurs only in two or three authenticated passages, although if *sunt qui* or *est qui* is qualified by the addition of *multi*, *quidam*, or similar adjuncts, the passages with the indicative are a little more numerous. Caesar and Sallust use the construction a few times, and oftener with the subjunctive than with the indicative. Livy uses the construction oftener than all classical writers together, and always with the *subjunctive*. The poets of the classical period almost always use the *indicative*. The writers of the silver age follow the use of Cicero and Livy, though in Seneca four or five times the indicative occurs. Hence it is evident that the subjunctive in this construction had its origin in the time of Cicero, and was probably introduced by Cicero himself. On the other hand, we find that even in the classical writers the subjunctive is always used if the principal sentence is negative or contingent. But this negative or potential subjunctive has a considerably wider range than with *sunt qui*, although our grammars do not enumerate this class of subjunctives (which I call "*the subjunctive of non-reality*") among the "general" instances of subjunctives.

The subjunctive of non-reality occurs if the principal sentence is negative (and generally also if it is potential or contingent), and if this negative in the principal sentence makes the dependent clause virtually negative, although it has an affirmative form. Even in clauses introduced by the Latin equivalents of "that," the language does not generally use the regular form of an accusative with the infinitive, preferring a clause with *ut*, in order to designate an action as having no reality (while it has an affirmative *form*), since this form alone admits the introduction of a *subjunctive*. It seems evident that the very frequent uses of subjunctives of non-reality in the construction *sunt qui*, etc. (as "nemo est qui dubitet," etc.), caused the use of a subjunctive in the relative clause even when the principal sentence was not negative. Hence we must consider this subjunctive as resting upon a mere conventional usage, and as having arisen from a false analogy of those constructions in which the subjunctive expresses the idea of non-reality.

Mr. C. D. Morris, of Peekskill, N. Y., read the next paper, on "The Age of Xenophon at the Time of the Anabasis."

The object of the paper was to show that there are many improbabilities attending the supposition that Xenophon was born B. C. 444, and was consequently forty-three years old at the time of the Anabasis, which has been taken for established since the publication of K. W. Krüger's tract in 1822; and that therefore we must discredit the story, on which alone that supposition rests, that the life of Xenophon was saved by Socrates at the battle of Delium, B. C. 424. This story is found only in Strabo (cir. B. C. 10) and in Diogenes Laërtius (cir. A. D. 200), and it is, therefore, a legitimate object of criticism. It was judged to be antecedently incredible (1) as being inconsistent with the narrative of Plutarch in his life of Alcibiades; (2) because, if Xenophon was of military age at the battle of Delium, it is hardly possible that he, with all his practical efficiency, should have had nothing to do with the subsequent events of the Peloponnesian war; (3) on the ground that, if Xenophon owed his life to Socrates, he would surely have alluded to the fact, if not in his other writings, certainly in the Memorabilia; (4) because he had at least four of his works in hand considerably after the battle of Mantinea, B. C. 362, at which time he must have been over eighty-two years old. But the strongest reason for discrediting the story is the impossibility of giving a natural interpretation to several passages in the Anabasis except on the hypothesis that Xenophon was quite a young man at the time, probably not over twenty-five years old. When we remember that Proxenus was only thirty at the time of his death, Agias and Socrates about thirty-five, and Menon certainly considerably younger, we must feel that Xenophon, when meditating on the expediency of putting himself forward, could not, if he were over forty, have seemed to himself too young for a general's responsibility, and therefore could not have said to himself (iii. 1, 14), *ποῖαν ἡλικίαν ἐμαντῶ ἐλθεῖν ἀναμένο*; οὐ γὰρ ἐγωγ' ἐτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαντὸν τοῖς πολεμίοις: nor could he have said to the captains of Proxenus, who were in the habit of yielding obedience to a man of thirty (iii. 1, 25), *κἀγὼ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἐπεσθαι ὑμῖν βούλομαι· εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρόκειν ἀπ' ἐμαντοῦ τὰ κακά*. Similar indications of an age at least under thirty are found in iii. 2, 37; iii. 4, 42; v. 3, 1; vi. 4, 25; vi. 5, 4; and the frequent allusions to others as *πρεσβύτεροι* or *πρεσβύτατοι* are themselves indications of comparative youth on the part of the person who makes them. The only passage in the Anabasis (vii. 2, 38) which has been thought to indicate greater maturity, viz., that in which Seuthes proposes to buy Xenophon's daughter, if he had any (*εἰ τις σοὶ ἔστι θυγάτηρ*), is of no weight, as we know nothing of Xenophon's looks; and probably Seuthes may have made this offer, as he did all the rest of his offers, without any thought of the probability of his fulfilling it. In conclusion, it was insisted, after Grote, that the objection to reposing confidence in one so young as Xenophon was, which would naturally present itself to the soldiers, would be readily lost sight of in view of the remarkable capacity he exhibited to think, speak, and act with equal efficiency, which was the result of his Athenian training.

Professor W. D. Whitney, of Yale College, New Haven, Conn., read a paper on "The Relation of Vowels and Consonants, and certain Inferences from it."

The special characteristic of human speech is, that it is *articulate*. This means in reality what is literally expressed by the name. Our speech is broken into *articuli*, or joints, and is thus made both intelligible and flexible; and the joints are the syllables. A language of mere tone-sounds, shading and varying into one another without marked divisions, would be a sing-song; a language of mutes and fricatives, of explosions and buzzes, would be a splutter: both alike would be wanting in the availability for abundant and distinct expression which belong to our present utterance. The articulated or syllabic effect is capable of being given in various ways: least perfectly, by mere change from one vowel to another; distinctly enough, by a hiatus between vowels, or repetitions of the same vowel; but most effectively, and in the practical use of speech prevailingly, by the intervention of closer sounds, or consonants, between the opener sounds, or vowels. For example, *a* may be prolonged indefinitely as only one syllable; but divide its continuity with a consonant, as in *apa*, *ala*, and the effect is dissyllabic.

This brings to light the essential distinction of vowel and consonant: the one is an opener sound, with the element of tone or material prevalent; the other is a closer sound, with the element of oral modification, or of form, prevalent. All the current definitions of the two classes, so far as they are true and tenable, are founded upon and imply this. If, in the light of this description, all vowels were equally vocalic, and all consonants equally consonantal, there would be reason for treating the two classes separately, as independent systems. But this is not the case. There are series leading, by successive degrees of the same oral modification, clear through the alphabet, from the openest vowel to the closest consonant: such, for instance, is *a*, *æ*, *e*, *i*, *y*, *gh-kh*, *g-k*.*

Along these series, the two classes shade into one another, with a class of sounds near the division-line—especially *l*, *r*, *n*—which are capable of serving either office. And so the closest vowels, *ī* (*pique*) and *ū* (*rule*), are capable of passing, with no difference of articulate form, but only of quantity and stress, into the consonants (semivowels) *y* and *w*. The openest vowels are vowels only; the closest consonants are consonants only; but there is an intermediate domain, of doubtful and changeable character. Thus, in *lap* we have a central openest sound, to which the less open *l* and the yet closer *p* are felt only as accessories; in *alp* we have a transition from openest to closest through an intermediate degree, in *pla* the contrary, and it is still a single syllable; but arrange the same sounds in the order *apl* (i. e. *apple*), and the word is dissyllabic, because there are two sounds of sufficient openness separated by a closer.

The principles of syllabication may be graphically illustrated (as was done by the speaker, upon the blackboard), by representing the stream of opener vocalic utterance, with the constrictions and separations (effected by fricatives and mutes, etc.) dividing it into parts or joints.

The truest and best physical scheme of the alphabet is one which illustrates this relation of vowel and consonant by arranging all sounds between the openest of them all, the *a* of *far*, and the three closest, the mutes *k*, *t*, *p*, in classes accord-

*The vowel-signs are used as in the author's previous paper (above, page 16), and *gh-kh* represent the fricatives lying nearest to *g-k*, or the German *ch*-sound and its corresponding sonant.

make over 16 per cent. ; and the fricatives have become more numerous than the mutes. This is, in its way and degree, a degeneration of the phonetic form of language; we may hope that it will not go enough farther to degrade seriously the character of our speech.

A recess was taken until afternoon.

AFTERNOON SESSION.

The Secretary reported the election of new members :

Mr. John C. Bull, American Asylum, Hartford, Conn.; Dr. D. J. Pratt, Assistant Secretary of the Board of Regents, Albany, N. Y.; Mr. J. W. Schermerhorn, New York.

Professor C. H. Brigham, of Ann Arbor, Mich., exhibited a Siamese manuscript.

This manuscript is on black pasteboard, twenty feet long and thirteen inches broad, with writing on both sides. The letters, one-third of an inch long, are painted in yellow color. The words read from left to right. The lines are divided, and judging by the similarity of sound in the endings, there is rhyme as well as poetry in them. The subjects on the opposite sides of the manuscript seem to be different. A reasonable conjecture is that it contains two Siamese poems. The manuscript was brought from the East Indies many years ago by a gentleman since deceased, who gave no information how or when he obtained it.

Professor J. M. Van Benschoten, of Wesleyan University, Middletown, Conn., read a paper on "Troy and Dr. Schliemann's Discoveries."

The paper was illustrated by diagrams and a large collection of photographs, and was based in part on the author's own investigations as to the geography of Ilium and the work which has just been carried on there. Dr. Schliemann's labors were carefully described, and his wife's assistance in them was commended. Part of the paper was devoted to an examination of the geographical knowledge of Homer. The general results were summed up somewhat as follows :

What has Schliemann discovered? Manifestly a city of very ancient date. Whether it be Troy or not is another question, the answer to which awaits further exploration and discovery immediately at Hissalik and the Greek camp at Mycenae and Argos and other countries of ancient civilization. Of the existence of an actual Troy there can hardly be a question any longer. Egyptologists have established beyond a reasonable doubt what concurrent tradition had long tried to settle. As to the age of these ruins of Hissalik there is and will be diversity of opinion. It will require more years to capture this question than Agamemnon spent in taking Troy. History never had such a problem to solve before; accepted theories of chronological sequence have broken down. A very few facts sum up ancient history. Save what concerns the Egyptians and the Hebrews we know next to nothing of the ancient world. We amuse ourselves with the terms pre-historic, pre-hellenic, etc., terms as vague as anything can well be. Schliemann's stone stratum succeeds his bronze stratum. I think it reasonable to conclude that the stone and the bronze age are not necessarily a mark of

great antiquity, neither is the order of superposition a law. The same line of statement may with some limitation be made with regard to pottery. It is a common opinion that rude pottery, rude in texture and execution, is a certain index of a rude civilization. Not so. In historical periods undoubtedly there are certain well-settled marks of age and nationality. As to the Hissalik pottery, to much of it a high antiquity may perhaps reasonably be assigned. The rude graffiti or scrawls on Schliemann's terracottas, at one time so unpromising, are just now attracting the profoundest interest. As to his *γλαυκῶπις Ἀθήνη*, when he shall have made good his promise—or threat—to dig out at Mycenae a *βοῶπις Ἀθήνη*, we Greek schoolmasters will review and revise our Homer and read "owl-eyed Athena." This indicates Schliemann's weakness. He is so exacting that the most insignificant object, be it what it may, which his spade throws out of the hill of Hissalik *must* be connected with some Homeric name, and he is so credulous that he *believes* it to be thus associated. A battered helmet must be the helmet of Ajax; a shivered lance must be the lance of Achilles, and so on. But in spite of defects in Schliemann's education and in spite of his over-great enthusiasm verging on insanity, he has done the world an incalculable service. Excavations on ancient sites are to be the order of the day for the next decade.

Dr. Robert P. Keep, of Hartford, Conn., read a paper on "Mr. Isaac Taylor's 'Etruscan Researches.'"

The chief source of information respecting the language of the Etruscans, is the inscriptions, which, in number not less than three thousand, have been discovered in different parts of Etruria. The character in which they are written offers little difficulty, resembling clearly as it does the character common to ancient Greek and Latin records. These inscriptions are found upon a closer examination to be exceedingly disappointing. Only seventeen of the whole number are bilingual, and of the rest many are mere mortuary records of the briefest form, while it often happens that one is but the repetition of another. Of a literature we can not seriously speak. We have only a collection of fragments, a few scattered words. The importance of the interpretation of these, however, is apparent when we consider the intimate relations which existed for several centuries between Etruria and Rome. How much indeed of what we call the essential character of Roman civilization was due to or directly borrowed from the Etruscans, how far the Roman mythology, where it differs from the Greek, may be Etruscan, we shall only know when we shall have discovered the linguistic affinities of the Etruscan language.

The latest attempt in this direction is that of the Rev. Isaac Taylor, in his book published last winter in London, and not yet reprinted in this country, entitled "Etruscan Researches." He maintains that the Etruscans are of Scythian or Turanian origin. The *presumption* in favor of this theory follows from a consideration of their architecture, their religious belief, their social customs, their artistic capacity, and their mental and physical constitution; and the *confirmation* is sought in a comparison of the remnants of their language with the vocabularies of different people of the so called Turanian family. It is not, however, too much to say that the presumption after the perusal of the first or general part of Mr. Taylor's book, where he discusses the question on ethnological grounds, remains *against* the theory. We pass to what Mr. Taylor considers

the more important division of his work, the attempt to identify and interpret Etruscan by the aid of Ugric words.

In the Museum at Palermo there is an Etruscan sarcophagus with a relief in the Greek style upon its face, representing the parting scene between a husband and his wife. On either side of a door which represents the entrance to the lower world, stand two winged genii and under them are written the words KULMU and VANTH. The meaning of "death angel," or "destroying angel" seems clear enough for the two words. Now in the Finnic Epic Poem, the "Kalevala," *Kalma* means "ruler of the grave;" in modern Finnic, *Kalma* is "the smell of a corpse"; in Samojed, *Kolmi* is "spirit of the dead"; in Lapp, *Kalmi* is "the grave"; *i. e.*, these different words in various Ugric dialects show a correspondence to each other in form and meaning, and KULMU resembles them in form. For VANTH, Mr. Taylor gives us Turkish *fena*, "annihilation" and Finnic *wana* "old." To show how easy it is to give from Latin and Greek examples of correspondence both in form and probable meaning to a large part of the Etruscan words which Mr. Taylor brings forward, suppose we suggest the great root *φαν* as we see it in derived words, such as *φάντασμα*, *ιεροφάντης*. I will here and occasionally in other cases suggest such analogies. My object is rather to show that Mr. Taylor's method yields no trustworthy results than to claim for my own examples identity with the words which have suggested them.

A fresco on the walls of a tomb at Volsci represents the immolation of Trojan prisoners by Achilles. Over the head of the figure which witnesses the sacrifice is written HINTHIAL PATRUKLES, which seems to mean "Shade of Patroclus." We have also a mirror, upon which is portrayed the visit of Ulysses to the lower world. He is accompanied by TURMS AITAS, "Hermes of Hades" and near him stands a drooping corpse-like figure HINTHIAL TERESIAS, "the shade of Teresias." Now Tungusic *Han* means "idol." For the meaning of AL we are referred to the mirror where one of the Trojans awaiting immolation is labelled TRUIALS. *s* is considered to be demonstrative, and AL to be a sign of descent. Trui-al-s then means "this the son of Troy." Of the word HINTHIAL, we understand now the first and last syllables. There remains the middle syllable TH which Mr. Taylor thinks signifies "grave," and he explains the whole word, taking the elements in no regular order, but in the order 1-3-2, "the image of the child of the grave." Would a connection with the root *ιδ* as modified in *ειδωλον*, *ινδάλλομαι*, Odyssey III. 346, not be less far fetched, and absurd? TH represents with tolerable regularity in Etruscan words, a Greek *δ*; e. g. UTHUZE—'Οδυσειεις.

After showing the unsatisfactory treatment by Mr. Taylor of several other words, the author of the paper called attention to his interpretation of the syllables found on the so called "dice," discovered at Toscanella, in 1848. Mr. Taylor stakes his case upon his success in identifying these syllables with Ugric numerals. The following table will show what the analogies are upon which he so confidently rests:

for MACH, Turkish *bar-mach*, "finger,"=1; K1, Finnic *kez, kezi*, "hand,"=2; ZAL, Finnic *jalka*, "hand,"=3; SA [Total disagreement between the Ugric dialects in designating four, which Mr. T. believes to be the meaning of SA—]=4; THU, Yenisseeic *ton*, "hand,"=5; HUTH, Samojedic *much-tun*, *much*=*mach*=1; *tun*=5, *much-tun* is to be regarded as suffering contraction into HUTH,=6.

The following was the parallel, made in 1848, in the German Institute, between these Etruscan syllables and the Greek and Latin numerals:

MACH, *μία*; THU, *δύο*; ZAL, *τρεις*; HUTH, quatuor; KI, quintus; SA, sex.

Since Mr. Taylor's book deals with languages which few understand, it must be judged according to the merits or defects of its method. This test it can not bear. Its author lacks discrimination as well as the special knowledge which such an investigation as he has undertaken presupposes. The first facts of the theory are left unproved. The agglutinating character of the Etruscan language is not made out. The chief service which the book will render will be in calling anew the attention of scholars to an important problem, and in furnishing to the general reader a convenient manual of information about the Etruscans.

Dr. J. Hammond Trumbull, of Hartford, Conn., presented a paper on "Names for Heart, Liver, and Lungs."

Three or four Indian tribes living west of the Mississippi were designated by the Algonkins as *Panis*. This name (now commonly written *Pawnees*) did not belong to the language of those who bore it, but was an appellation contemptuously given by Algonkins to servants and inferiors. It denotes, primarily, the Lungs or Lights, of man or beast. A simpleton, coward, slave, or generally an inferior being was characterized as *lung-y* or 'all lungs'. A similar figure of speech is found in other American languages. In the Dakota, *cha'ghu* is 'lungs', *chaghu-ka* 'a fool'. In the Arapoho, *ikun'a* 'lungs', *kuna-nit'ut* 'cowardly, easily scared'. Nor is the figure exclusively American. In the Lapp, we find *keppa* 'lung', *keppes* 'poor, mean': and in the African Mpongwe, *ibobo* means both 'lung' and 'coward'. The association of ideas of weakness and inferiority with the lungs, seems to have originated in contrasting these organs with the liver. The liver is heavy, compact, of dark color; the lungs light, spongy, pale: the liver was esteemed good for food; the 'lights' were of little value. With the one, came to be associated ideas of strength, constancy, activity, courage; while the other became the type of weakness, levity, inactivity, cowardice. The liver was regarded as the seat of the desires and passions by which men come to mastery; the lungs, as the mere *servants* of the body, kept at unceasing work day and night. The quality which in most European languages has given names to the lungs is their *lightness*. The English 'lights' and 'lungs' are etymologically identical, both being represented in the Skr. *laghu*, which has the meanings of 'feeble', 'mean', 'insignificant', as well as of 'light' (*levis*). In Polynesian languages, Tonga *mama* means 'light' and 'lungs'; Hawaiian *akemama* 'lungs' is literally 'light liver' (Germ. *die leichte Leber*). The Eskimo *puak* 'lung' is related to *puök* 'to float on water'; and the Mohawk *ostiesera* 'lungs', to *ostosera* 'feathers', etc. The association of ideas by which 'light' takes the meanings 'slight', 'weak', 'inconstant', etc., is obvious. Less clear, at first sight, is the connection between 'lightness' and 'slowness'. We may trace it in Indo-European derivatives from the root of Skr. *laghu* and *languh*, including Irish *lag*, and English 'lag' and 'laggard', as well as 'lungs' and 'lights'. The old naturalists taught that "the smaller the lungs are in proportion to the body, the greater is the swiftness of the animal" (Plin., *Hist. Nat.*, xi. 72).

The Liver has very generally been regarded as the seat of the passions and the animal nature of man. Traces of this belief may be found in many widely-sepa-

rated languages. The Orientals ascribed to the liver the principal agency in making the blood, and hence, perhaps, it became to them, in some sense, sacred; for "the life of the flesh is in the blood". With the Hebrews, it was 'the most precious', man's 'honor' and 'glory'. Names of the *gall* and of *bile* have generally in European languages been transferred to the evil or ignoble passions. Derivatives from Gr. *χόλος*, *χολή*, and Lat. *bilis*, are numerous in modern languages. Lat. *fel*, kindred with *bilis*, received in addition to its secondary meaning, 'poison', that of 'bitter anger' or 'wrath'; A. S. and O. Eng. *fell* was used in the double sense of 'gall' and 'anger', and had its adjectives 'fellish' and 'felly'.

Recognition of the Heart as the life-center and source of vital energy may be found far back in almost every language. To the Semitic and Aryan philosophies, this organ was the seat of mental as well as of physical activity. To it was referred, perhaps by one of the earliest, certainly by one of the most common figures of speech, all that belongs to man's inner life, to "that which perceives, thinks, wills, and desires". In every family of language, we find the name of the physical organ transferred to mental and moral faculties, to the will and the emotions. The Sanskrit *hrīd* means 'mind' and 'knowledge' as well as 'heart'; and so, the later derivatives of the same root in the parent speech, Gr. *καρδία*, Lat. *cord-*, *cor*, Goth. *hairtō*, A. S. *heorte*, etc. In English, we borrow from more than one branch of the great family. From the Latin, through the Norman, we have *core* (the heart as a center) and *courage*. We have *cordial* as well as *heartly*, and once had *cardiac* (heartening, invigorating), now nearly obsolete except among physicians. The old verb 'to hearten' is regaining its place in our language. Other viscera have contributed to our vocabulary by transference of their names to passions and emotions of which they were supposed to be the seats. We retain the adjectives 'choleric', 'spleeny', 'splenetic', 'melancholic', 'hypochondriac', though we no longer locate melancholy in the hypochondria or attribute it solely to excess of 'black bile'.

Professor George F. Comfort, of Syracuse University, Syracuse, N. Y., next presented a paper on "Helveticisms in Schiller's *Tell*."

No literary production of modern times has been subjected to more searching criticism than Schiller's drama of *William Tell*. In this careful analysis the extraordinary artistic power of the poet has been revealed in nothing more strikingly than the masterly way in which he has given a perfect "local coloring" to the play, weaving in not only allusions to local scenery, customs, and usages, but also introducing local, provincial words, phrases, and expressions, with a skill that is all the more remarkable, since the poet never visited Switzerland. A large number of them are not given in any German-English dictionary, nor are some of them indeed found in even the largest German dictionaries; many of the expressions are not explained even in the dictionaries of the local dialects. Thus, *zu Berg fahren* means "to take a herd of cattle from the wintering place up to the pasture lands on the mountains as they become green through the advancing summer." *Die Alpe* means in Switzerland "a plot of pasture land high up in the mountains." A large number of other words were traced, including some proper names, in which the influence of the neighboring Italian was shown, upon the formation of provincial terms of endearment, as *Seppi* for "Joseph," from *Giuseppe*. Also the remains of old German influences were pointed out, as in

Kuoni for "Konrad." That Schiller could use these provincialisms so accurately and still so freely and artistically, was owing doubtless to the care with which he studied such works as those of Tschudi, Müller, Schencher, Etterlein, and Ebel upon Swiss history, geography, scenery, customs, and usages, and to his long intimacy in Weimar with his Swiss friend, H. Meyer. It is a curious circumstance that these words and expressions in so classical a work as *William Tell* should not be found in standard German-English dictionaries. And usually the non-German student thinks that he is reading the purest German, in passages which are provincial and poetic, and are recognized to be so by the Germans themselves.

As the Local Committee had arranged for a reception to be given in the evening, the Association adjourned till 9 o'clock to-morrow morning.

FRIDAY, JULY 17TH—MORNING SESSION.

The first paper read was by Professor C. H. Brigham, of Ann Arbor, Mich., on "The Agaou Language."

This is the dialect of the Jews of Abyssinia, known as the Falasha people. These Falashas differ from other Jews in knowing nothing of Hebrew. They are equally ignorant of Greek and of Arabic. They have had no connection with other Jewish tribes, but have been familiar for ages with the dialects of the people among whom they have lived.

The language of the dominant race in Abyssinia in the early time was the Gheez, a Semitic dialect. This language early became detached from the Cushite or Himyarite. It has some resemblance to the Coptic, particularly in the form of the verb. From the 14th century it has ceased to be a spoken language, and only the learned understand it. The nearest to it of the dialects which have sprung from it is the Tigré or Khassi language. The Amharic, the official language of the land, is also spoken by the Falasha Jews, as well as by the Christians, though it is not used in religious exercises, but only in secular affairs.

The Falashinya, or Agaou dialect, which the Falashas speak in their households, has nothing Semitic in its structure. It is the descendant of the dialect spoken by the Abyssinian people before the invasion of the Semitic race from the other side of the Red Sea. This may be shown by the comparison of the Bogos-Bilen table of numbers from 1 to 10, with the Falasha names of numbers. They are nearly identical. So the common names of the elements, and of the implements of industry and domestic life, have close resemblance in sound to the ancient Bogos speech.

The Grammar of the Falasha language has several peculiarities. It has no article. The feminine gender is marked by adding *ti* or *eti* to the masculine. The plural is formed in five ways: by adding the word *ki*, which means all, as *yir*, "man," *yirki*, "men";—by doubling the word; by changing the final *a* into *t*; by changing an inner letter, as *khoura*, "child," plural *khorla*, "children"; by adding *in*, to express decimal numerals, as *lina*, "two," *linin*, "twenty." The adjective always comes before the substantive. There are three oblique cases, genitive, dative, and accusative. The personal pronouns are sometimes independent, sometimes prefixed to the word to which they belong. There is only one conjugation for all verbs. The participle is shown by the termination *ag*; and

the personal pronoun before the participle implies combined action. The imperative has a double form, affirmative and negative. When two verbs are joined, the first indicates the manner of the action. There are various other ways of verbal modifications. Illustrations of all these positions were given.

The Agaou language belongs to the great family which includes the Egyptian, Berber, Haoussa, the class of tongues sometimes called "Hamitic." It is notable for the abundance of its nasal tones, for the confusion of its liquids, for its contraction of words, and for the change of gutturals into nasals. Its literature is not abundant, consisting mainly of prayers and translations of Scripture.

Professor W. D. Whitney, of Yale College, New Haven, Conn., read the next paper, on "Φύσει or Θέσει?"

The ancient Greeks disputed whether the names of things existed φύσει, "by nature," or θέσει, "by assignment," i. e. by human attribution—whether they were natural or conventional. The same question is sometimes raised and answered anew at the present time; and the answer is apt to be, φύσει: perhaps especially on the part of those who affect a philosophic profundity in their treatment of the subject. But if there is truth in that answer, it is very far from being the whole truth. On the contrary, in the most direct and obvious sense, names are certainly θέσει. That is to say, the words of all existing languages exist and are used only by convention; they were learned by those who use them; their variety, in relation to any given idea, is as great as that of human languages; they are kept in existence by tradition. There is not a known name in any dialect that has an internal necessary significance, or other than a historical *raison d'être*: even the most obvious onomatopœias are only examples of how human usage has chosen one mode of suggestion rather than another in forming its names: each idea so indicated is in other dialects found expressed by words which possess no such suggestiveness. This is true not only of all existing, but of all recorded speech, and of all that is inferable for pre-historic epochs, or restorable by scientific processes. It only remains disputable whether the very earliest stage of expression, the germ of the after conventional growth, was natural and necessary. Upon this point, opinions may and probably will long remain at variance. The speaker believed, however, that here also the only true and tenable answer is θέσει. And this in part because he held that the impulse to communication was the final and direct producer of speech; that there would have been no speech without it. It is not, of course, the whole force, or the grandest of the forces, that combine to the existence of speech. If a stone lie supported at the edge of a precipice, it may continue there for ages without stirring; all the vast cosmical forces of gravity will have no power to set it in motion; but a slight thrust sideways, from some accidental and transient cause, topples it over, and it goes crashing down. Is it the thrust, or gravity, that produces the fall? Either, or both. There would have been no fall without gravity; but gravity would never have resulted in the fall without the thrust. So all the noble endowments of man's nature would never have brought him to language without the added impulse to communication which comes from his social disposition. And names are given to things by him for the satisfaction of this impulse, being made such as conduce to intelligibility; though language as a whole becomes a worthy exponent and instrument of his best powers.

Words, then, in their individuality, exist θέσει, and only θέσει: but the θέσις itself is φύσει, if we may include in φύσις not only man's natural gifts but also his

natural circumstances. In this sense only, and with these limitations, is it proper to answer *φῶσει* to the question as to the existence of speech.

Mr. John Swinton, of New York, presented a paper on "Linguistic Perspective."

It related to the elements, forces, and scope of the English language. The author showed by statistics that if it continued for another century at the ratio of the growth of the past century, it would then be spoken by as many people as now inhabit the globe. He showed that it was spoken by more people than any other European language; and that it was the only language that was spoken by two great powers (England and the United States). He indulged in a series of speculations concerning his theory, showing how the dominating English dialect was absorbing all local dialects, and discussing other questions of interest.

The Committee to nominate officers for the following year made nominations as follow :

For *President*—Dr. J. Hammond Trumbull, Hartford, Conn.

For *Vice-Presidents*—Professor S. S. Haldeman, University of Pennsylvania, Columbia, Penn., Professor Charles Short, Columbia College, New York.

For *Secretary and Curator*—Professor Samuel Hart, Trinity College, Hartford, Conn.

For *Treasurer*—Professor Albert Harkness, Brown University, Providence, R. I.

For additional members of the *Executive Committee*—

Professor Fisk P. Brewer, University of South Carolina, Columbia, S. C.

Professor Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.

Professor Edwin S. Joynes, Washington and Lee University, Lexington, Va.

Professor Lewis R. Packard, Yale College, New Haven, Conn.

Professor Edward H. Twining, University of Missouri, Columbia, Mo.

The report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

The Committee to select the place and the time of the next meeting recommended that the meeting be held at Newport, R. I., on the 13th day of July, 1875, at 3 o'clock P. M.

The report was accepted, and the recommendation of the Committee was adopted.

The Executive Committee were desired to take into consideration the question of holding winter sessions of the Association at places in the southern portion of the United States.

On motion, it was

Resolved, That the members of the Philological Association gratefully acknowledge the kindness and hospitality of the citizens of Hartford, so generously tendered at an inconvenient season; the attentions of the efficient Local Committee; the courtesy of the High School Committee, in giving the free use of their commodious building for the sessions of the Association; and the considerate favor of the railway companies in the return tickets given to the members of the Association.

The minutes of the meeting having been read and approved,

On motion, the Association adjourned.

OFFICERS OF THE ASSOCIATION.

1874-5.

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J. HAMMOND TRUMBULL.

VICE-PRESIDENTS.

S. S. HALDEMAN,
CHARLES SHORT.

SECRETARY AND CURATOR.

SAMUEL HART.

TREASURER.

ALBERT HARKNESS.

EXECUTIVE COMMITTEE.

The officers above named, and—

FISK P. BREWER
MARTIN L. D'OUGE,
EDWARD S. JOYNES,
LEWIS R. PACKARD,
EDWARD H. TWINING.

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Frederic D. Allen, Cincinnati, O.
Joseph H. Allen, Cincinnati, O.
William F. Allen, University of Wisconsin, Madison, Wis.
Joseph Anderson, Waterbury, Ct.
Martin B. Anderson, University of Rochester, Rochester, N. Y.
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Mary L. Booth, 89 Madison avenue, New York.
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Charles E. Brandt, Farmington, Ct.
I. H. Brenneman, Chillicothe, Ohio.
Fisk P. Brewer, University of South Carolina, Columbia, S. C.
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Henry A. Buttz, Drew Theological Seminary, Madison, N. J.
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William C. Cattell, Lafayette College, Easton, Pa.
Talbot W. Chambers, 70 West Thirty-sixth street, New York.
Henry L. Chapman, Bowdoin College, Brunswick, Me.
Elie Charlier (Life Member), Institute for Young Men, 124 East Twenty-fourth street, New York.
Elisée Charlier, Institute for Young Ladies, Madison avenue and West Thirty-third street, New York.
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- Lyman Coleman, Lafayette College, Easton, Pa.
 George F. Comfort, Syracuse University, Syracuse, N. Y.
 William B. Corbyn, Quincy, Ill.
 A. Crittenden, Paeker Collegiate Institute, Brooklyn, N. Y.
 Howard Crosby, University of New York (302 Second avenue), New York.
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 H. A. Dearborn, Tufts College, Malden, Mass.
 Schele De Vere, University of Virginia, Charlotte, Va.
 Mary C. Dickinson, Northampton, Mass.
 Martin L. D'Ooge, Michigan University, Ann Arbor, Mich.
 Adolph Douai, Green Street School, Newark, N. J.
 E. S. Dulin, Stephen's Female College, Columbia, Mo.
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 Thomas Wentworth Higginson, Newport, R. I.
 Alvah Hovey, Theological Seminary, Newton, Mass.
 Selah Howell, Christian Biblical Institute, Stanfordville, N. Y.

- C. J. Hudson, Genesee College, Lima, N. Y.
Milton M. Humphreys, Washington and Lee University, Lexington, Va.
John T. Huntington, Trinity College, Hartford, Ct.
Ammi B. Hyde, Allegheny College, Meadville, Pa.
William H. Jeffers, Wooster College, Wooster, Ohio.
Alexander Johnson, New Brunswick, N. J.
Edwin E. Johnson, Trinity College, Hartford, Ct.
John L. Johnson, University of Mississippi, Oxford, Miss.
Edward S. Joynes, Washington and Lee University, Lexington, Va.
Asahel C. Kendrick, University of Rochester, Rochester, N. Y.
Robert P. Keep, Hartford, Ct.
Louis Kistler, North Western University, Evanston, Ill.
L. M. Lawson, 4 Wall street, New York.
J. S. Lee, St. Lawrence University, Canton, N. Y.
John M. Leonard, University of Missouri, Columbia, Mo.
John R. Leslie, Newport, R. I.
William G. W. Lewis, Meadville, Pa.
John L. Lincoln, Brown University, Providence, R. I.
William S. Liscomb, Providence, R. I.
Abiel A. Livermore, Unitarian Theological Seminary, Meadville, Pa.
Charles Louis Loos, Bethany College, Bethany, W. Va.
Thomas R. Lounsbury, Yale College, New Haven, Ct.
Rebecca S. Lowrey, 162 West Forty-seventh street, New York.
William F. Lush, Rochester, N. Y.
Merrick Lyon, University Grammar School, Providence, R. I.
Joseph H. McDaniels, Hobart College, Geneva, N. Y.
Bela P. Mackoon, Cornell University, Ithaca, N. Y.
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Washington Matthews, New Rochelle, N. Y.
Cyrus V. Mays, Franklin and Marshall College, Lancaster, Pa.
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Joseph Milliken, Ohio Agr. and Mech. College, Columbus, O.
E. C. Mitchell, Baptist Theological Seminary, Chicago, Ill.
A. H. Mixer, Rochester University, Rochester, N. Y.
William L. Montague, Amherst College, Amherst, Mass.
Lewis H. Morgan, Rochester, N. Y.
Charles D. Morris, Lake Mohegan, Peekskill, N. Y.
F. A. Muhlenberg, Muhlenberg College, Allentown, Pa.
James E. Munson, 34 Park Row, New York.
Joseph H. Myers, Milton, N. Y.
Bennett H. Nash, 62 Boylston street, Boston, Mass.
Francis Philip Nash, Hobart College, Geneva, N. Y.
C. W. Nassau, Lawrenceville, N. J.
William M. Nevin, Franklin and Marshall College, Lancaster, Pa.
Edward North, Hamilton College, Clinton, N. Y.
F. W. A. Noetz, Muhlenberg College, Allentown, Pa.

- Cyrus Nutt, Indiana University, Bloomington, Ind.
 Charles P. Otis, Sheffield Scientific School, New Haven, Ct.
 Lewis R. Packard, Yale College, New Haven, Ct.
 William A. Packard, College of New Jersey, Princeton, N. J.
 E. G. Parsons, Byfield, Mass.
 Tracy Peck, Cornell University, Ithaca, N. Y.
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 Timothy H. Roberts, Whitney's Point, N. Y.
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 Wesley C. Sawyer, University of Minnesota, Minneapolis, Minn.
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 Henry Schliemann, Paris, France.
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 Jotham B. Sewall, Bowdoin College, Brunswick, Maine.
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 Hiram W. Sibley, Rochester, New York.
 Leopold Simonson, Hartford, Ct.
 E. Snyder, Illinois Industrial University, Champaign, Ill.
 Ephraim G. Squier, 135 East Thirty-ninth street, New York.
 Benjamin F. Stem, Classical Institute, Easton, Pa.
 Frederick Stengel, School of Mines of Columbia College, New York.
 William A. Stevens, Denison University, Granville, Ohio.
 Edward F. Stewart, Easton, Pa.
 John Swinton, 134 East Thirty-eighth street, New York.
 Daniel S. Talcott, Bangor Theological Seminary, Bangor, Maine.
 Thomas A. Thacher, Yale College, New Haven, Ct.
 J. Henry Thayer, Andover Theological Seminary, Andover, Mass.
 Joseph Thomas, 116 North Eleventh street, Philadelphia, Pa.
 William Thompson, Theol. Institute of Connecticut, Hartford, Ct.
 Crawford H. Toy, Southern Baptist Theological Seminary, Greenville, S. C.
 J. Hammond Trumbull, Hartford, Ct.
 Joseph A. Turner, Hollins Institute, Botetourt Springs, Va.
 Edward H. Twining, State University of Missouri, Columbia, Mo.

- Henry M. Tyler, Knox College, Galesburg, Ill.
William S. Tyler, Amherst College, Amherst, Mass.
Milton Valentine, Pennsylvania College, Gettysburg, Pa.
James C. Van Benschoten, Wesleyan University, Middletown, Ct.
Addison Van Name, Yale College, New Haven, Ct.
Thomas R. Vickroy, Lebanon Valley College, Annville, Pa.
Julia E. Ward, Mount Holyoke Seminary, South Hadley, Mass.
Minton Warren, High School, Waltham, Mass.
James C. Welling, Columbian University, Washington, D. C.
Henry G. Weston, Crozier Theological Seminary, Chester, Pa.
J. B. Weston, Antioch College, Yellow Springs, Ohio.
Mrs. A. E. Weston, Antioch College, Yellow Springs, Ohio.
Albert S. Wheeler, Sheffield Scientific School, New Haven, Ct.
John William White, Baldwin University, Berea, O.
William D. Whitney, Yale College, New Haven, Ct.
Alonzo Williams, Friends' School, Providence, R. I.
Edwin H. Wilson, Rochester University, Rochester, N. Y.
C. T. Winchester, Wesleyan University, Middletown, Ct.
George W. Winslow, Classical Institute, Evanston, Ill.
John H. Wright, Ohio Agr. and Mech. College, Columbus, O.
Stephen J. Young, Bowdoin College, Brunswick, Maine.
Robert B. Youngman, Lafayette College, Easton, Pa.

The Seventh Annual Session of the Association will be held at Newport, R. I., beginning on Tuesday, July 13th, 1875, at three o'clock P. M.

All persons intending to be present are requested to send notice to that effect, as early as June 20th, 1875, to the Secretary of the Local Committee, Mr. J. R. Leslie, Newport, R. I.

Members intending to read papers at the next meeting are requested to notify the Secretary of the Association at as early a date as may be convenient.

By order of the Executive Committee.

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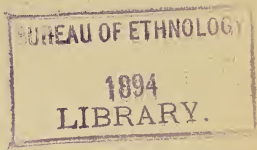
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PROCEEDINGS

OF THE

SEVENTH ANNUAL SESSION

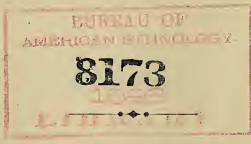
OF THE



AMERICAN PHILOLOGICAL ASSOCIATION,

HELD AT

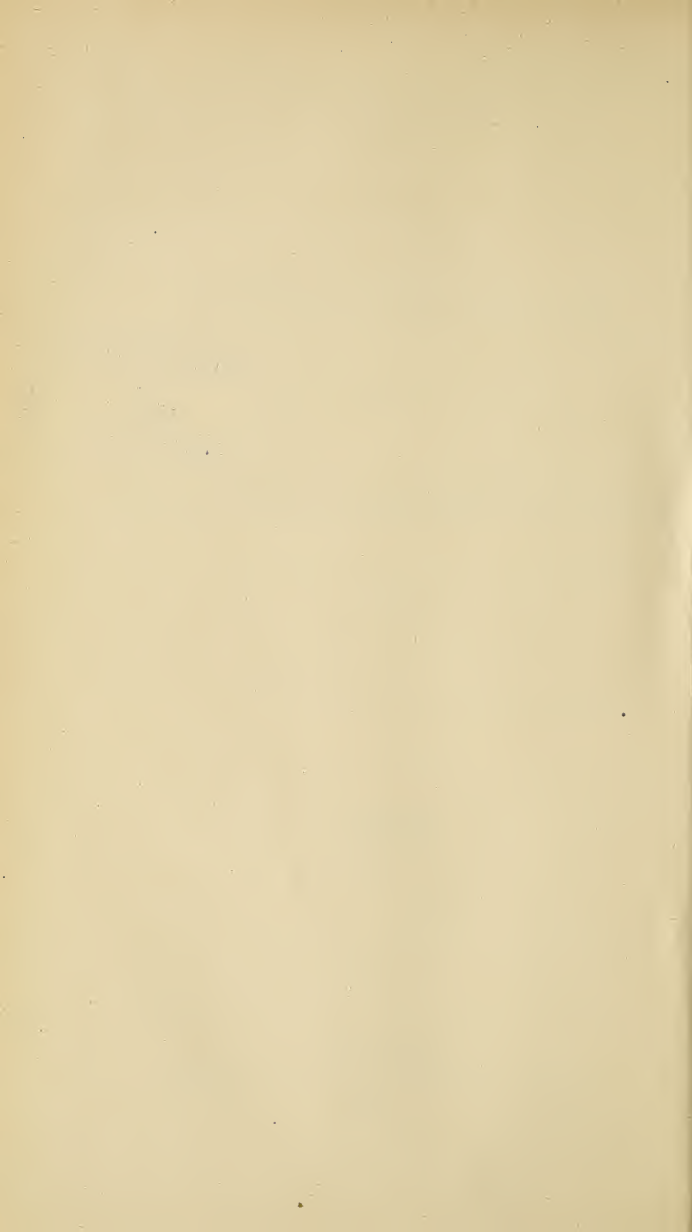
NEWPORT, R. I., JULY, 1875.



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1875.



AMERICAN PHILOLOGICAL ASSOCIATION.

NEWPORT, R. I., Tuesday, July 13, 1875.

The Seventh Annual Session was called to order at 3 o'clock p. m., in the hall of the Rogers High School, by the President, Dr. J. Hammond Trumbull, of Hartford, Conn.

An address of welcome was made by the Hon. Samuel Powel, Chairman of the Local Committee, to which the President replied.

The Secretary presented his report, announcing that the persons whose names follow had been elected members of the Association:

Professor John Binney, Berkeley Divinity School, Middletown, Conn.; Mr. W. F. Bradbury, High School, Cambridge, Mass.; Mrs. N. W. DeMunn, Providence, R. I.; President J. M. Gregory, Illinois Industrial University, Champaign, Ill.; Professor George O. Holbrooke, Trinity College, Hartford, Conn.; Mr. Albert H. Hoyt, Boston, Mass.; Mr. J. C. M. Johnston, New Haven, Conn.; Professor D. B. King, Lafayette College, Easton, Penn.; General Albert G. Lawrence, Newport, R. I.; Mr. U. W. Lawton, Jackson, Mich.; Mr. D. P. Lindsley, Andover, Mass.; Professor J. J. Manatt, Denison University, Granville, O.; Professor John Meigs, Lafayette College, Easton, Penn.; Mr. Augustus C. Merriam, Columbia College, New York City; Rev. S. M. Newman, Taunton, Mass.; Mr. C. M. O'Keefe, 45 Willoughby St., Brooklyn, N. Y.; Mr. Wm. T. Peck, High School, Providence, R. I.; Mr. Leonard W. Richardson, Trinity College, Hartford, Conn.; Professor W. G. Richardson, Central University, Richmond, Ky.; Dr. Julius J. Sachs, New York City; Professor Francis W. Tustin, University at Lewisburg, Penn.; Mr. G. H. White, Amherst College, Amherst, Mass.

The Treasurer presented his report, showing the receipts and expenditures of the past year to be as follow:

RECEIPTS.

Balance in treasury, July 15, 1874,	-	-	-	-	-	\$417.98
Fees of 26 new members,	-	-	-	-	-	130.00
Annual assessments,	-	-	-	-	-	545.00
Interest, -	-	-	-	-	-	50.32
Donation from citizens of Hartford,	-	-	-	-	-	84.27
Sales of Transactions, -	-	-	-	-	-	97.38
						<hr/>
						\$1,324.95

EXPENDITURES.

Printing Transactions, 1873,	-	-	-	-	-	-	\$267.75
Printing Proceedings, 1874,	-	-	-	-	-	-	164.90
Postage, express, and stationery,	-	-	-	-	-	-	24.70
Secretary's expenses,	-	-	-	-	-	-	35.50
							\$492.85
Balance in treasury,	-	-	-	-	-	-	832.10
							\$1,324.95

An investment of \$500 is not included in the balances of this abstract.

On motion, Professor Charles H. Brigham and Mr. Charles J. Buckingham were appointed Auditors of the Treasurer's report.

On motion, it was

Resolved, That the Association gratefully acknowledge the receipt of \$84.27, the generous contribution of citizens of Hartford; and that 50 copies of the volume of Transactions recently published be placed at the disposal of the Secretary for distribution to contributors to the fund of the Local Committee at Hartford.

Professor S. S. Haldeman, of the University of Pennsylvania, Philadelphia, Penn., read a paper on "An English Consonant-mutation, Present in 'proof, prove.'"

In 'proof' and 'prove,' a surd consonant indicates a noun or an adjective, and a sonant indicates a verb. More than one hundred examples of a similar interchange were given: e. g., 'advice' and 'advise,' 'bath' and 'bathe,' 'belief' and 'believe,' 'gilt' and 'gild,' 'grip' and 'grab,' 'practice' and 'practise' ('practize' in Spencer), 'purpose' and 'propose,' 'teeth' and 'teethe,' 'wife' and 'wife.' Such pairs as 'give' and 'gift' do not belong here, the *f* being due to the participial *t*, which is also present in 'descent' (from 'descend') and many others. Some verbs, as 'bequeathe,' 'crave,' are not accompanied by surd nouns. Many words are used as both nouns and verbs without a change of form: as 'slide,' 'scoff,' 'exercise.' In some cases a change of form would cause confusion with other words: as in 'cease' and 'seize,' 'loose' and 'lose,' 'dose' and 'doze.'

The Secretary read a paper by Professor Edward S. Holden, of the United States Naval Observatory, Washington, D. C., on "The Number of Words Used in Speaking and Writing English."

For my purpose I define a *word* to be a symbol printed in capital letters in Webster's Dictionary, edition of 1852.

In turning over the leaves of a dictionary one meets with three classes of words: 1st, those which one is certain truly belong to him and are constantly used in writing and speech; 2d, those which one might use in writing or very formal conversation, but which it requires a moment's consideration to determine to include or not to include in one's vocabulary; and 3d, those rare or extraordinary words which one unhesitatingly rejects. It is to be noted, however, that technical words

are not all in this last class, although a large part of this class is composed of them. In counting the number of words in the dictionary which are properly to be included as in habitual use, one's natural tendency is to include too many of the second class spoken of, that is, too many words whose meaning is perfectly well understood, which would be intelligible if met with in reading, and which yet might not be used in a life-time. I have sedulously endeavored to avoid this tendency; and, indeed, I have gone over many of the pages previously examined, finding not more than one *per cent.* of words wrongly marked as my own.

In the unillustrated edition of Webster's Dictionary (1852) there are 1281 pages of defined words. By actual count, 33 selected pages were found to contain 2383 words, giving an average of 72.2 words to a page, and making the estimated number in the whole book 92,488. Then in sixteen different places, so selected as to give as nearly as possible an average number of words, the number used was found to be 1599 out of an estimated total of 4420. This would give 33,456 words in my vocabulary.

An estimate, based on Mrs. Clarke's Concordance to Shakespeare shows that his vocabulary (with the important omission of all verbs which are spelled like nouns) contained over 24,000 words. Similar estimates give over 17,000 for the number of words used by Milton in his Poems, about 7200 for the number in the Authorized Version of the Bible, and about 12,000 for the number of those which occur in the Anglo-Saxon Chronicle.

The estimate made by the Hon. George P. Marsh, that an intelligent man uses in speaking and writing less than 10,000 words, is based on a definition of a *word* different from that which I have adopted. He counts as one all forms which have the same simple or stem, making, for instance, 'lover,' 'loveless,' and 'lovely,' only one word; I have counted all the forms which occur in the list that is given in the dictionary.

A resolution of the Directors of the Redwood Library and Athenæum, extending the privileges of their rooms to the members of the Association, was presented, and the thanks of the Association were returned for the same.

A recess was then taken until 8 o'clock.

EVENING SESSION.

The Association met in the Unitarian Church, Professor S. S. Haldeman, Vice-President, in the Chair.

The Annual Address was delivered by the President, Dr. J. Hammond Trumbull.

The true student of knowledge is ready to acknowledge himself, with Paul, a "debtor both to the Greeks and to the barbarians." No apology seems necessary for calling you, for a time, away from the beaten paths of classical philology to the vast, half-explored regions on the frontier of language, where are heard only the strange tones and uncouth idioms of savages. Hundreds of these idioms are scarcely known even by name, to linguistic scholars. Yet there is not one of them that might not, if thoroughly investigated, make some valuable contribution

to the science of language. American scholars cannot too often be reminded how rapidly tribe after tribe is passing away; how many American dialects have, in the last two centuries, disappeared, leaving no trace; how little has been done and how much remains to do for even a provisional classification of all the languages of the western continent. To the so-called "dead languages" of the old world, letters and the art of writing assured survival. The speech of Homer and Aeschylus, of Virgil and Cicero—however marred by modern utterance—is immortal. The language of Egypt is as enduring as her pyramids: Thoth, the god of letters, watched over its long sleep, until in the fullness of time came the unsealing. The Semitic empires of Mesopotamia, and even (if we accept M. Lenormant's determination of the Accadian) their Turanian predecessors, are yet speaking by their incised records. But to an *unwritten* language, when it dies, comes no possibility of resurrection.

The number and variety of American languages seem, at first view, more remarkable than the approximation to uniformity in plan of thought or general structure which establishes among them all a certain family likeness. No accurate enumeration of these languages has been or can be made. Their number has been variously estimated; and one estimate is as good as another, where none can rest on sufficient data.

Is there any bond of union between these innumerable languages, which seem to be radically unlike? Are there characteristic features testifying to the original unity of all, or which at least may serve to distinguish them all, as a class, from languages of the eastern world? The answer must be less confidently given now than it was fifty years ago. As the range of observation widens, broad generalizations are seen to be hazardous. Scholars must be content to rest for the present in Mr. Gallatin's conclusion, that though he perceived and was satisfied of the similarity of character in the structure of all known American languages, he could not define with precision the general features common to all. No morphological classification yet proposed finds a place for these languages to the exclusion of all others. Many of them are as truly *inflective* as the Semitic or the Indo-European. No definition of an inflectional language has been found which can exclude the Algonkin while including the Hebrew. The modification of the root by varying vocalization is as well-marked a feature of the one language as of the other. The inflection by internal change, which makes Arabic *qātil* 'killing' from *qatala* 'he kills,' is of precisely the same character as that which in the Chippewa (an Algonkin dialect) makes *nēshiwed* 'killing,' from *nēshiwī* 'he kills.' Their separation as a class cannot be established by morphological characteristics. There is a general likeness, but it is in their plan of thought, not in their methods of combining the elements of words or annexing formatives to roots. It is the constant *tendency* to synthesis, rather than the means by which its expression is effected, which characterizes American speech. This tendency is found in all American languages, and, so far as is known, is found in the same degree nowhere else. It manifests itself as plainly in a primary verb as in the 'agglutination' of a dozen syllables.

It may almost be affirmed that Indian speech, pronouns and a few particles excepted, is all *verb*. Every word may be conjugated by moods and tenses, every so-called noun has its preterit and future, its indicative and subjunctive modal qualifications; and every synthesis, however cumbrous, may be regarded as a conjugation-form of a compound verb. The subjective element is as dominant

in Algonkin as in Aryan speech. The Indian's first thought is self, his next of those 'like' or 'unlike' himself. His impressions of the outer world are received through his desires and appetites. External objects are conceived in their relation to self. His name for *man* is 'like self,' for *woman* 'one who follows,' for *father* 'one from whom self comes' (literally, 'I am from him'), for the preternatural 'something beyond' self—*manito*—and this word, very generally employed by missionaries as a name for God, in Algonkin dialects, is in fact formed as a *verb*, from a *participial* of an earlier verb of which the root signifies 'to go beyond,' 'to exceed.'

As every so-called adjective or noun may be conjugated as a verb, from which verb may be formed again, nouns designating the actor, the action, the instrument, etc., and as the formation of every such verb-noun is regular, so that every new name is self-defining, there is absolutely no limit to the possible enlargement of any Indian language. The ease with which, in the principal North American tongues, new words have been framed for new objects and ideas—the formation being always in strict accordance with structural laws—gives ample proof that these languages "have within themselves the power of progressive improvement, whenever required by an advance in knowledge and civilization."

In the devious mazes of American linguistics, it is easy to lose one's way and forget the time. Returning homeward, to say something about a language in which members of the Association have a more direct and selfish interest than in the Algonkin—a language which, in spite of the predictions of Noah Webster, that a "future separation of the *American* tongue was necessary," Americans still love to call *English*—the subject of the proposed reform of spelling was discussed.

There are indications of increased interest in this subject. The popular mind seems awake, as never before, to appreciation of the difficulties, eccentricities, and absurdities of the present standard-English cacography. The remarks of Professor March, in his address to the Association, last year, have been extensively copied, and apparently meet very general approval. Professor Whitney's discussion of the question "How shall we spell?" has helped expose the weakness of the stereotyped objections urged against reform. Legislators are beginning to look at the subject from the economic point of view, as related to popular education, and are considering how much bad spelling costs the country per annum. A bill is now before the legislature of Connecticut for the appointment of a commission to inquire and report as to the expediency of employing a reformed orthography in printing the laws and journals. The "spelling matches" which, last winter, became epidemic, had their influence, by bringing more clearly to popular apprehension the anomalies of the current orthography, and disposed many to admit (with Mr. A. J. Ellis) that "to spell English is the most difficult of human attainments."

Among scholars, there is little difference of opinion on the main question, Is reform of the present spelling *desirable*? The objection that reform would obscure etymology, is not urged by real etymologists. "Our common spelling is often an untrustworthy guide to etymology," as Professor Hadley averred; and Professor Max Müller's declaration that, "if our spelling followed the pronunciation of words, it would in reality be of greater help to the critical student of language than the present uncertain and unscientific mode of writing," receives the nearly unanimous assent of English scholars.

Equally unfounded is the objection that words, when decently spelled, would

lose their "historic interest." The modern orthography is, superlatively, *un-historical*. Instead of guiding us to, it draws us from, the "well of English undefyled." The only history it can be trusted to teach, begins with the publication of Johnson's dictionary.

The greatest obstacle to reform is the want of agreement among scholars as to the best mode of effecting it. What seems an improvement to one, is regarded by another as an undesirable innovation, or, perhaps, as a new deformity. Few men are without a pet orthographical prejudice or two, and the more unreasonable these are, the more obstinately they are held fast.

Perhaps the most that can be hoped for, at present, is some approximation to general agreement, as to the words, or classes of words, for which an amended spelling may be adopted, concurrent with that which is now in use. A list of words "in reference to which present usage in the United States or in England sanctions more than one way of spelling," is prefixed to Webster's and Worcester's dictionaries. A similar list, prepared under judicious limitations, exhibiting side by side the present and a reformed spelling—and an agreement of prominent scholars, in England and America, that the use of either form shall be recognized as allowable spelling—would go far towards ensuring the success of reform.

It is in compliance with suggestions repeatedly made, and from various quarters, that this subject has been brought to the consideration of the Association. It is for you to decide whether it is advisable to take any action for promoting and directing the popular movement for reformed orthography.

On motion, the thanks of the Association were offered to the President for his address.

The Association thereupon stood adjourned to 9 o'clock Wednesday morning.

WEDNESDAY, JULY 14—MORNING SESSION.

The Association met at the High School at 9 o'clock, the President in the chair.

The Secretary reported the election of new members:

Rev. Samuel J. Andrews, Hartford, Conn.; Rev. Homer T. Fuller, St. Johnsbury, Vt.; Professor Richard T. Greener, University of South Carolina, Columbia, S. C.

The Auditors reported that they found the Treasurer's report correct, and it was, on motion, accepted.

On motion, it was

Resolved, That a committee of three be appointed by the President, to whom shall be referred so much of his annual address as treats of a reformation of English spelling.

Professor Francis A. March, Professor S. S. Haldeman, and Professor Lewis R. Packard, were appointed such committee.

Dr. George R. Entler, of Franklin, N. Y., read a paper on "A Comparative View of the Language of Deuteronomy and Jeremiah."

The purpose of the paper was to make a comparison of the grammatical forms, syntactical arrangement, and style of the two books, and to show that the results of such a comparison were opposed to a theory that they both had the same author. For instance: יְהוָה יִסְמְךָ never occurs in Deuteronomy, but is found frequently in Jeremiah; the phrase $\text{יְהוָה יִצְבְּאוֹת}$ never occurs in the whole Pentateuch as expressive of the true God, but is employed often in Jeremiah. Also יְהוָה יִסְמְךָ appears in Jeremiah at the beginning of a verse, while יְהוָה יִסְמְךָ stands at the end of a verse. The reason assigned for the interchange of these two words is based on their meanings. The former means 'to murmur,' 'to mutter,' 'to speak in a low voice,' being especially used of the supernatural voice which was supposed to whisper oracles in the ear of the prophet. It corresponds to the Greek $\mu\acute{\iota}\omega$ 'to be closed,' 'to be shut,' especially used of the lips and eyes, which is connected with the Sanskrit root *mu* 'to bend,' *mukas*, Latin *mutus*, *musso*, *mutio*. It corresponds also to the Arabic *nama* 'to speak in a low voice.' Gesenius, in his "Thesaurus," controverts Fürst, who derives it from the Sanskrit *nam* 'to bend.' Benfey gives one meaning of the word as 'to sound,' but says that there are no authoritative references. The verb יִסְמְךָ corresponds to the Greek $\phi\eta\mu\acute{\iota}$, which belongs to the root ΦA , whence come also $\phi\acute{\alpha}\omega\varsigma$, $\phi\alpha\acute{\iota}\nu\omega$, and means 'to bring to light,' 'to utter,' 'to say.' Hence יִסְמְךָ introduces what is to be said (Numb. v. 12; vi. 2; xv. 2). This explains the use of the infinitive לֵאמֹר (LXX. $\lambda\acute{\epsilon}\gamma\omega\nu$, $\lambda\acute{\epsilon}\gamma\omicron\nu\tau\epsilon\varsigma$), as a formula of quotation, particularly after verbs of announcing. The phrase יְהוָה יִסְמְךָ , a title of God, never occurs in Deuteronomy. יְהוָה יִסְמְךָ in Deuteronomy means an Israelitish virgin (A. V., 'damsel,' Luther and DeWette, 'Dirne'); in Jeremiah it means the whole people. The phrase יִסְמְךָ is found twenty-eight times in Jeremiah; it occurs also in all of the books of the Pentateuch, except Deuteronomy. So also terms applied to the land and people of Israel are different in the two books. Also, the worship of idols or of strange gods is never forbidden in Deuteronomy under a prohibition of "offering incense" to them, which is often found in the prophet. Jeremiah says, "the Levites, the priests"; in Deuteronomy we find "the priests, the sons of Levi." In Jeremiah the use of the infinitive absolute followed by the finite verb with the conjunction ו is of frequent occurrence and characteristic; in Deuteronomy it is very rare. In Jeremiah the article with the preposition בְּ stands several times instead of the accusative-sign אֶת . Aramaic words, meanings, inflexions, terminations, and constructions are common in Jeremiah, but altogether wanting in Deuteronomy, except in chapters xxxii. and xxxiii. The parallelisms between the two books may be accounted for by the prophet's familiarity with the earlier writings, and his quotations from them and references to them.

After giving an analysis of many expressions used by both writers, the speaker noticed the contrast between Jeremiah and Isaiah. He spoke of the retiring disposition of Jeremiah, and of his likeness to Martin Luther in two respects, dis-

trust of himself and melancholy, which latter was natural to one who experienced the decay of all hopes for the restoration of national prosperity, and who was accused by those whom he wished to serve. The speaker drew a parallel between Dante and Jeremiah. Both combated authorized teachers of religion, and both were sustained by the hope of blessedness which shall hereafter prevail on earth.

Professor Albert Harkness, of Brown University, Providence, R. I., read a paper on "The Formation of the Tenses for Completed Action in the Latin Verb."

Esi, carpsi, cecini, fui, alui, and amavi, represent all the varieties of Perfect Formation known to the Latin language. They are inflected as follows :

1. es-i,	2. carp-s-i,	3. cecin-i,
-isti,	-s-isti,	-isti,
-it,	-s-it,	-it,
-imus,	-s-imus,	-imus,
-istis,	-s-istis,	-istis,
-erunt or -ere.	-s-erunt or -s-ere.	-erunt or -ere.
4. fu-i,	5. al-u-i,	6. ama-v-i,
-isti,	-u-isti,	-v-isti,
-it,	-u-it,	-v-it,
-imus,	-u-imus,	-v-imus,
-istis,	-u-istis,	-v-istis,
-erunt or -ere.	-u-erunt or -u-ere.	-v-erunt or -v-ere.

The most cursory examination of these forms reveals the fact that the endings *i, isti, it, etc.*, on the one hand present the most remarkable peculiarities, entirely without a parallel in any other tense in the language, while on the other hand they preserve the most unvarying uniformity throughout all classes of Latin verbs, being precisely the same in the latest derivative as in the earliest primitive. This fact renders it almost certain that they have a common origin in all Latin verbs.

But only three of our representative examples are really independent forms. The others are compounds of auxiliaries—*carp-si* of *esi*, *al-ui* and *ama-vi* of *fui*. We may therefore dismiss these compounds for the present from our discussion. Moreover *esi* has been already examined in a previous paper, in which we reached the conclusion that it was derived from *asasma*, the original of the Sanskrit *āsa*. In the Latin, *asasma, asasta, etc.*, became *esismi, esisti, etc.*, finally shortened in the classical period to *esi, esisti, esit, esimus, esistis, eserunt* or *esere*. The steps by which this was effected were all explained. We noticed the disappearance of *s* before *mi* and *mus*, the dropping of the ending *mi* with the lengthening of the preceding *i* in the first person singular. We observed also the disappearance of *s* before *t* in the third person singular. We thus reached in that paper a very simple and natural explanation of the peculiar endings of the Latin perfect in the auxiliary *esi* and its compounds; i. e., in all perfects in *si* and *xi*.

But how are these endings to be explained in *fui* and *cecini*? In *esi*, shortened from *esismi*, the final *i*, as we have already seen, is the remnant of the simple root *es*, with the personal ending *mi*. In the same manner the endings *isti, it, imus, istis, and erunt*, all consisted originally of the personal endings added to the root

es. If, then, these endings have a common origin in all Latin verbs, it follows as a matter of course that *fui* and *cecini* are formed from *fu-ismi* and *cecini-ismi*, as *esi* is formed from *esismi*; i. e., that they contain the present of the auxiliary *es*, *esmi* = *sum*. Indeed I scarcely see how it is possible to look at such forms as *fu-is-ti*, *fu-is-tis*, *fu-er-unt* = *fu-is-unt* and *cecini-is-ti*, *cecini-is-tis*, *cecini-er-unt* = *cecini-is-unt*, without recognizing the root *es* as an element in the formation, as it lies there entirely undisguised between the principal root and the personal endings.

The fact that this view is not directly supported by the analogy of the perfect formations in the Sanskrit and Greek is a matter of little importance, inasmuch as it is fully supported by the analogy of an entire class of other tense-forms in both those languages. In the use of the auxiliary, *cecini*, as explained above, is entirely analogous to the Sanskrit *a-dik-sham*, and the Greek *ἔδειξα*.

Our discussion seems to authorize the following conclusions :

I. The Latin, in common with all the cognate tongues of the Indo-European family, inherited a reduplicated perfect, formed by appending the ordinary personal endings to the perfect stem, which was the root reduplicated. Among these primitive perfects was that of the auxiliary, originally *asasma*, which became in the Latin *esismi*, *esisti*, etc., finally shortened in the classical period to *esi*, *esisti*, *esit*, etc. Thus were produced in the auxiliary the peculiar endings of the Latin perfect. This, the original type of the Latin perfect, has been preserved only in *esi*.

II. At a very remote period the Latin formed a compound reduplicated perfect by appending the auxiliary *es* to the perfect stem. Thus, *cecini-ismi*, *cecini*, *cecini-eram*, *cecini-ero*, etc. To this class belong all Latin perfects in *i*.

III. The Latin finally formed a new compound perfect by appending the perfect of the auxiliary to the verb-stem, rarely to the present-stem. Thus :

1. Most consonant stems appended the auxiliary *esi*: as *carp-si*, *carp-s-eram*.

2. *A*, *e*, and *i* stems, with some consonant stems, appended the auxiliary *fui*: as, *ama-vi*, *dele-vi*, *audi-vi*, *al-ui*.

Professor W. G. Richardson, of Central University, Richmond, Kentucky, read the next paper, on "Statistics as to Latin Pronunciation in American Colleges and Universities."

Last winter the Bureau of Education, at Washington, (Gen. John Eaton, Jr., Commissioner,) instituted some inquiries with the view of ascertaining the usage of American Colleges. Two hundred and forty-nine colleges had responded. The speaker had been charged with tabulating the results of this correspondence, so as to give, as far as possible, the present status of Latin Orthoëpy in this country as well as in England, Germany, and France. For the information of Latinists, and with the concurrence of the Bureau, he presented the following statistics. He expressed the hope that his paper would not re-open the vexed question of orthoëpy. As a representative of the Bureau, he preferred to preserve an entirely neutral attitude, and to prepare a report which should impartially present every phase of the subject.

The pronunciation of Latin is here classified according to well-known principles, as "English," "Continental," or "Latin" (the last word being used in the same sense as "Roman"). The two hundred and forty-nine colleges are here arranged according to the location, and then according to the pronuncia-

tion adopted. Of the whole number, 37 per cent. use the "English," 32 per cent. the "Continental," and 31 per cent. the "Latin."

NEW ENGLAND STATES.								
English,	-	-	-	-	-	-	-	10
Continental,	-	-	-	-	-	-	-	1
Latin,	-	-	-	-	-	-	-	2
MIDDLE STATES.								
English,	-	-	-	-	-	-	-	14
Continental,	-	-	-	-	-	-	-	11
Latin,	-	-	-	-	-	-	-	16
SOUTHERN STATES.								
English,	-	-	-	-	-	-	-	19
Continental,	-	-	-	-	-	-	-	18
Latin,	-	-	-	-	-	-	-	16
WESTERN STATES.								
English,	-	-	-	-	-	-	-	48
Continental,	-	-	-	-	-	-	-	42
Latin,	-	-	-	-	-	-	-	37
PACIFIC STATES.								
English,	-	-	-	-	-	-	-	4
Continental,	-	-	-	-	-	-	-	7
Latin,	-	-	-	-	-	-	-	4

Many colleges which are here classified as using the "English" or the "Continental" pronunciation, also employ the "Latin" in teaching archaic forms or for philological purposes.

Mr. Alonzo Williams, of the Friends' School, Providence, R. I., next presented a paper on "Verb-Reduplication as a Means of Expressing Completed Action."

It was the author's endeavor, first, to explain the origin of this form, and how it came to possess the signification of completed action; secondly, to trace its subsequent history and decay, i. e., to what extent the form lost its original signification of completed action, and to what extent the form itself decayed; and, in connection with this, to show by what new forms it was supplanted.

I. Genesis. In all languages we find illustrations of the principle that repetition of a root adds emphasis to the expression; Sanskrit *lā* 'to cut,' *lolāya* 'cutting much'; Latin *meme*, *tete*, *sese*, etc. Very early the primitive Aryan people began to employ this method of strengthening their verbs. By the side of the simple present arose the reduplicated present, expressing intensive action. This is the origin of those old reduplicated presents in Sanskrit, Greek, and Latin; all were originally intensive verbs. Indeed the Sanskrit in its latest literary period continued to form intensives, iteratives, and frequentatives, after this primitive method, by reduplication, and the Greek has a few examples of a similar kind. This form gradually assumed the signification of completed action, the mere repetition suggesting the idea that the action has been already once performed.

Thus arose one of the earliest tense-forms, denoting completed action, a perfect. This must have become fully established before the separation, as we find it bearing this signification in old Indian, Bactrian, Greek, Latin, German, Celtic. The Lettosclavic alone has lost all traces of it.

II. Subsequent History. 1. Sanskrit. In the earliest period this form possessed no other meaning than that of completed action, and this was the only form bearing this signification. Very early, however, it began to lose this meaning, and with decay of *form* dwindled down in *meaning* to a mere past tense in narration. New forms arose to supply its place. (a) Periphrastic perfects in *āsa*, *babhūva*, and *cakāra*, which are perfects because of the reduplicated auxiliaries. (b) The analytic forms made up of the present of *as*, 'to be,' and a perfect passive participle, are perfects by implication. This participle in *tas*, added to the root, expresses the result of the action, and implies that the action is already completed. (c) The combination of the present of the auxiliary and a perfect active participle not only expresses the result of the action, but attributes to the subject the possession of the completed action; thus *uktavān asmi* is not unlike the Latin *dictum habeo* and the English 'have said.'

2. Greek. Throughout its literary history it has preserved the form and signification entire, and no new forms have arisen to rob it of its functions.

3. Latin. Very early the form began to decay. Only about twenty-seven reduplicated forms remain, but many others show traces of it. All in *i* originally contained it. Several new forms arose. (a) Those in *si*, as *scrip-si*, contain probably a reduplicated *es*, 'to be.' (b) Those in *vi* and *ui* contain the perfect *fuī*. (c) Of the analytic forms, the periphrastic forms in active and passive are combined with a perfect of the auxiliary; those in *tus* in the passive may be explained like those in *tas* in Sanskrit; those with *habeo* as the similar form in Sanskrit. All these forms, besides their proper signification of completed action, have taken on also the function of a simple past tense in narration.

A recess was taken till afternoon.

AFTERNOON SESSION.

On re-assembling, it was, on motion,

Resolved, That a Committee of five be appointed by the Chair to recommend a suitable time and place for the next meeting; and that a further Committee of five be appointed by the Chair to nominate officers for the next year.

The President appointed as the Committee on that part of his address which had reference to a reformation of English spelling, Professor Francis A. March, Professor S. S. Haldeman, and Professor Lewis R. Packard.

Mr. C. M. O'Keefe, of Brooklyn, N. Y., read a paper on "The Proper Names in the First Sentence of Cæsar's Commentaries."

He stated that when, in 1807, the foundation of a scientific and genealogical classification of the human languages was laid by Frederick von Schlegel in his

Sprache und Weisheit der Indier, and the Indo-Germanic family was defined, no conception was formed by the learned German as to the place of the Gaelic in that group. Five years subsequently, however, Pritchard published his "Researches into the Physical History of Mankind," in which the connection of the Celtic with the Indo-European family was adumbrated if not determined. And in 1832 another work—now wholly useless—by the same author, "The Eastern Origin of the Celtic Nations," placed their affinity beyond dispute. In 1837, Pictet's valuable treatise, "*De l'affinité des langues Celtiques avec le Sanskrit*," proved the advantages possessed by Gaelic over the kindred dialects of Wales and Brittany. Pictet was followed by Professor Bopp, who published in 1837 "*Die Celtischen Sprachen*," and he again by J. Kasper Zeuss, whose "*Grammatica Celtica*," on which he spent fourteen years, amazed and delighted the republic of letters. Basing their opinion on the researches of these profound scholars, as well as on Diefenbach and Jacob Grimm, such men as Arnold in England, and Anthon in America, and Thierry in France, considered the word *Gallus* and *Gael* as identical. But this view is not accurate. The word *Gael* signifies an Irishman.* As the word 'Jew' is derived from a Hebrew patriarch named Judah, so the word 'Gael' is supposed to be derived from a primæval progenitor of the Irish race named *Gaethil*. If they had asked an illiterate peasant who spoke the vernacular what was the meaning of the word *Gael*, he would have told them that it signifies 'a kinsman,' while *Gal* or *Gaul* means a foreigner. Nothing could be more at variance in meaning than these two words. In the Welsh and Breton the word *Gal* signifies 'foreign.' One of the many commentators on "Ossian's Poems" asserts that the ancient Irish were so barbarous as to apply to themselves and to their enemies one and the same name. But on the other hand, it has been reasonably maintained that no people, however rude and ignorant, ever confounded their nationality with that of their foes—that it is not only unexampled, but utterly impossible; and that between himself and the stranger he fights and kills, the warrior of the rudest tribe makes a marked phonetic distinction. This is a very plausible objection which Arnold, Anthon, and Thierry should have considered. On this subject a learned writer says: "Finding thus that the word (*Gal*) means 'foreign' in all the languages where any form of it occurs, the Editor holds until further proof be adduced * * * that the ancient Celtic inhabitants of modern France and northern Italy did never call themselves *Galli* at all; but that, *Gallus* perhaps meaning in old Latin what *Gal* means in Gaelic, the old Itali called their invaders from beyond the Alps *Galli*, because they were strangers; and that the name continued to be applied to the people to whom it had been most particularly given after it had lost its primitive and more extended meaning. So the Anglo-Saxon *Wallisc*—or the English 'Welsh'—has lost its more general signification and it is now forced as a national name upon the Cymri whether they will have it themselves or not."

Now the true explanation lies in the fact that when the Irish were at home in their sea-encircled Erin, they termed themselves *Gaëil*. But when they went abroad, when they invaded what they called *Lochlin*—the continent of Europe—they ceased to be simply *Gaëil*; they became *Gal-Gaëil*—'foreign Irishmen.' The Gaelic inhabiting Alba—the Highlanders of Scotland—may be called *Gal-Gaëil*. This compound epithet occurs in the "Annals of the Four Masters,"

* See "Manuscript Materials of Irish History," by E. O'Curry, volume i., page 3.

and is explained in a note by Donovan as signifying "piratical Irishmen." It occurs likewise with the same signification in Smerwick's "History of the Clans of Scotland." The Gal-Gael were roamers of the deep—knights-errant of the ocean, who sallied forth from their island-citadel in search of adventure, gold, and renown. Under Hugony Mor such adventurers with the name of Celts overran Western Europe. The Roman writers having this compound epithet before them, naturally took the first and as naturally rejected the second member as redundant and superfluous. They pluralized *Gal* and termed them *Galli*, which they certainly were in that place. As to the other member, it is a remarkable fact—which has never previously been noticed—that the name foreigners impose on the Teutonic race, which they themselves recognize with reluctance and pronounce with difficulty—the name of 'German'—is identical in meaning with *Gael*. *Germanus* is a translation of the word *Gael*, or, if you will, *Gael* is a translation of *Germanus*. *Gael* signifies 'near akin, closely allied, come of the same stock,' and I need not tell you that *Germanus* has the same signification. Speaking of the *Germani* the Delphin editors say: "*Sic forte a Romanis dicti, quod mutuis auxiliis se juverant, et communi quodam fœdere essent conjuncti.*" That is: "They received this name from the Romans because they rendered mutual help to one another and were linked together in the bonds of a common confederacy." Strabo in his fourth book, as translated by Pelloutier ("*Histoire des Celtes*," tome 1, page 34,) says: "The Germans resemble the Gauls; their features and customs are similar, and they feed on the same aliments. I am therefore persuaded that in calling them Germans, the Romans meant to convey that they are kinsmen and relations of the Gauls." The words which Pelloutier quotes (*ibid.*) from Dionysius Halicarnasseus, "*quelques Celtes que l'on appelle Germains*," may be translated, "some Celts who are termed Gauls." I have not time or space to show how well the writers of Classic antiquity understood a language which is utterly unknown to modern scholars (Arnold's "Rome," volume i., page 200); I mean the venerable vernacular of Ireland. But knowing that language they naturally and inevitably termed the Irish *Germani*—that is *Gael*. Anthon says, "the term *Galli* is only 'Gael' Latinized." No; it is not the term *Galli*; it is the term *Germani* which is the equivalent of *Gael*.

From this it seems obvious that when Strabo says the Germans were "true Celts," Strabo was right. Speaking on this subject, Arnold says in his "History of Rome," "Dionysius divided the country of the Celts (*Κελτική*) into two great divisions, which he calls Gaul and Germany" (XIV. 2. Fragm. Mai). Strabo describes the Germans as the most perfect and genuine specimens of the peculiarities of the Gaulish race, and says that the Romans called them *Germani*, "true," "genuine," to intimate that they were genuine Celts.

We read in a fragment of the *Ephemerides* that Cæsar, in the confusion and tumult of a hand to hand engagement, and mounted on a "termagant steed," was suddenly captured by a Gaulish warrior, who—likewise a horseman—putting his brawny hand on his shoulder, made him prisoner. At that moment the Gaul heard a fellow soldier—possibly a superior officer—exclaim, "*Is Cæsar e*": "*He is Cæsar.*" But he mistook the words; in the disorder and clamor of the combatants, he fancied the speaker to exclaim, "Cast him free—liberate him." Now what words were those which so closely resembled the name of the illustrious Roman? They were these: *caith saer e*, "Cast him free." *Caith* is the second person, imperative mood of the verb *caithim*, 'to fling, to cast,' and *e* signifies 'him.' It is a personal pronoun equivalent to *eum* in Latin. "Throw him

loose." "*Hoc autem ipse Cæsar,*" says Servius, "*in Ephemeride sua dicit, ubi propriam commemorat felicitatem.*" According to Servius the words used were: "*Cecos Cæsar.*" This would be written in modern Irish, *Caoc* 'oh! blind man,' *is* 'he is,' *Cæsar* 'Cæsar.'

From this incident, as well as from the geographical nomenclature of the country, and the "Formulas of Marcellus," translated by Jacob Grimm, it appears that the soldiers whom Cæsar encountered were *Gal-Gaeil*—an Irish-speaking people residing in a foreign country. What Leopold Contzen ("*Wanderungen der Kelten,*" p. 92) says of the sacerdotal order is equally applicable to the military caste: "*Von hier war es nach Gallien verpflanzt*"; for this reason: "*In Irland hat sich druidische Lehre am langsten gehalten.*"

The letter *t* in the imperative *caith*, though mute at present, was unquestionably sounded at one time. But when was that? Not when Cæsar was captured by an Irish warrior on a field of Gallic battle. Not 1800 years ago. To find the period when the *t* was sounded we must go back 1800 additional years, to a time—very possibly—when the temple of Belus was not yet mirrored in the waters of the Euphrates, when the sandy desert of Karnak was yet unadorned by the form of a Sphinx. It appears to me that if the *t* were sounded Cæsar would have lost his life on this occasion. The javelin of a Celt might have changed the destinies of the world. But if this be so, it seems evident that Irish scribes have preserved this *t* for more than 2,000 years. "It is a proof of the resistance given by Irish Ollaves and bards to the linguistic corruptions of the vulgar."

The next paper was presented by the Rev. Carl W. Ernst, of Providence, R. I., on "The Structure of the German Sentence."

Such knowledge as people have of language may be divided into three classes: empiric or historic knowledge, scientific knowledge, and philosophic knowledge. The first of these, and especially that knowledge which we have of our mother-tongue, we derive from experience, in an historic and evolutionary manner, by listening to words, whatever they are, by the energy of practice, and by cultivating speech as a fine art. Few people rise beyond this experimental knowledge of language. And it is all-sufficient for purposes outside of ourselves. Fine illustrations we find in the courts of law, in the houses of trading and true business, among those who have something to say. We know a language scientifically in so far as we know it consciously; objectively, in so far as we perceive the living laws which pervade it, though not seen by common eyes. Philosophic knowledge of language is empiric, scientific, and more: it is an art-knowledge, and completely satisfying the subjective requirement. Some minds cannot rise to the full dignity of a dialect; other minds, less circumscribed, go beyond it. But every mind must be absolutely satisfied, must cease to doubt or to believe that imperfect knowledge is unavoidable. We know English and German philosophically when we know them completely, organically, when they give full answer to our last questions. And whatever we know philosophically, that we comprehend by one single intuition. This intuition seems divine before we have exercised it; after we have exercised it, it is no more divine, but the pledge of immortality.

composition theory. The defective preteritive *iddja* is also made to support this theory, apparently because it does not end in *da*. But Grein's explanation of this preterit as for *idida*, he mentions in a note, but does not seriously consider. Apropos of *iddja*, Begemann says: "Linguistic facts do not allow themselves to be adapted to measuring rules." But an anomalous *iddja* without any generating participle is here assumed as the "most brilliant confirmation" of the theory that the weak preterit is the offspring of the participle. Furthermore, in support of this theory an anomalous second person singular *saisost* dictates a second personal singular ending *st* to the preterit of all strong verbs, and becomes in Gothic "eine durchgreifende Regel." But to crown all, the *ddj* in *iddja* suggests and imposes a new form of comparison (*dj*) on all Indo-Germanic adjectives!

Begemann's second treatise deals with the difficulty presented by many that a transitive tense is not to be derived from a passive participle. Building on Von der Gabelentz's treatise in the reports of the Royal Saxon Society, he endeavors to prove these propositions: (a) passivity develops itself from activity through the medium of reflexiveness; (b) reflexiveness is expressed formally, or results from the conception and remains unmarked; (c) in the verb the usage is various, while in the noun reflexiveness lies only in the conception. The different Indo-European languages are examined and found to contain many participles, passive in form with active significations. The Gothic presents fewer than the Middle German. Begemann claims that it is because of the scantiness of the records. But it seems most improbable that enough past participles retained an active meaning in the primeval Germanic period to give an active meaning to all words or verbal forms derived from them.

The analogy between the participial perfect in the Iranian languages and this preterit is exhibited. But the analogy is *first* assumed, and the Lithuanian, which, according to its investigators, is the connecting link, both in grammar and word-fund, between the Germanic and the Aryan, presents us a compound past tense, possibly a compound of the very stem which has been found in the final syllable of *nasida*. An analogy from the Hungarian, belonging to the Finnish class of languages, is worth little here.

The organic development of the weak preterit from the ancient participle is then not proven. But is it incidental, that is in many cases the result of assimilation? Such is the meaning of Bopp's "Schutzbündniss," and such must be the truth, as for instance, in English the *l* of *would* has forced its way into the preterit of *can*, and the *o* of the preterit of *will* is found in *won't*. This incidental agreement cannot exclude the accidental in some cases, as in *nasi-da*, *nasips*.

Dropping derivation of the preterit from the participle, "the incomprehensible" of the loss of the final *d* in *nasi-dad* (the first form according to the composition theory) and the contraction of the appended verb in the Old High German plural is rendered somewhat natural by the loss of the dual in the other old Germanic tongues. This loss shows a tendency to disregard the fulness of the old inflectional forms. Moreover, the persistence of the vowel personal-endings in Old High German and Old Norse involves fuller vowels and stronger elements than those of the personal-endings of the presents or participial stem-endings in *a* will account for.

The old theory must be regarded in view of these facts and considerations as not overthrown by Begemann, though great credit is due him for the establishment of certain points bearing on the question.

Professor J. B. Sewall read a paper by Mr. William A. Goodwin, of Portland, Me., on "The Word 'Juise'—Its Pronunciation in Worcester's and Webster's Dictionaries."

Both Worcester and Webster give the word 'juise,' pronounced *jus* with a long *u*, and defined 'justice,' 'judgment,' referring to Gower and noting the word as obsolete. In Pauli's edition of Gower's "Confessio Amantis," at least two instances of the use of *juise* are found. The first is as follows:

All sodeinly the stone shall fall
As Daniel it hath beknowe,
Which all this world shal overthrowe;
And every man shal then arise
To joie or elles to *juise*. (Vol. i., page 38.)

This must be scanned so as to make *juise* a dissyllable, rhyming with *arise* and pronounced *jew-ize*.

Again:

And saide unto her in this wise:
O beste of helle, in what *juise*
Hast thou deserved for to deie (Ib., page 202.)

This is clearly a dissyllable, the accent falling on *ise*. Chaucer spells the same word 'jewise,' and Halliwell's Archaic Dictionary has it defined 'punishment':

I am thy mortal fo, and it am I
That loveth so hot, Emelie the bright,
That I wold dien present in hire sight.
Therefore I axe deth and my *jewise*,
But sle my felaw in the same wise. (Cant. Tales, 1741.)

The word is still a dissyllable, rhyming with 'wise.'

Another instance from Chaucer:

The king commanded his constable anon,
Up peine of hanging and of high *jewise*,
That he ne shulde soffren, in no wise,
Custance within his regne for to abide. (Ib., 5215.)

Another form of the word appears in Wright's edition of the "Deposition of Richard II." (page 26), as follows:

Ther nas rial of the rewme that hem durste rebuke,
Ne juge ne justice that *jewise* durste hem deme.

This has no strictly limited measure, being simply alliterative verse; but making the cesural pause after 'rewme' in the first line, and 'justice' in the second, 'jewise' steps off promptly on its two feet where 'juice' might limp on one.

Still another form occurs in Wright's edition of Piers Ploughman (page 392):

And if the kyng of that kyngdom
Come in that tyme
There feloun thole sholde
Deeth or oother *juwise*,
Lawe, wolde he yere hym lyf
If he lokyd on hym?

This is also alliterative verse, with scarcely as much of metre as can be found running throughout "The Deposition"; and, contrary to the before named examples, the accent naturally falls on the first syllable of the word; but it will still not be 'juice' but 'jewise,' following the trochees 'kyngdom' 'tyme,' 'feloun,' 'sholde,' and many others in the immediate context. From these instances, which are all I can now adduce, I do not think there can be any *juice* in the word, and I fear that the discussion of the question will prove to be dry reading; howbeit, "fair play is a jewel." Would it not be a luxury to roam about among our letters and combine them at will, as the above-quoted eminent spellers did, without fear of being snapped up by any school-boy fresh from a spelling-match?

Mr. Charles D. Morris, of Lake Mohegan, Peekskill, N. Y., read the next paper, on "Some Forms of Greek Conditional Sentences."

This paper was designed to criticize certain statements of Professor Goodwin as to the import of some forms of the Greek conditional sentence, as laid down in his books and enforced in a paper read before the Association at its Easton meeting. The point specially controverted was, that between conditions expressed by *ἐάν* with the subjunctive and *εἰ* with the optative there is no distinction except that the former is a "more vivid" mode of statement than the latter. It was maintained on the contrary that, if sentences truly typical be selected, it can be seen that one of these forms cannot be substituted for the other without introducing a change so great that, while the one is felt to be perfectly appropriate to the circumstances, the other could not have been used by the speaker without his being conscious that he was talking nonsense. The passages quoted to establish this position were AÆSCH. Agam. 36:

*οἶκος δ' αὐτός, εἰ φθογγὴν λάβοι,
σαφέστατ' ἂν λέξειεν,*

and ARIST. Nub. 754:

*εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,
οὐκ ἂν ἀποδοίην τοὺς τόκους.*

These were written on the blackboard, and parallel to each the following suggested modifications:

*οἶκος δ' αὐτός, ἦν φθογγὴν λάβῃ,
λέξει σαφέστατ',*

and

*ἦν μηκέτ' ἀνατέλλῃ σελήνη μηδαμοῦ,
οὐπῶς ἀποδώσω τοὺς τόκους:*

and the question was submitted to the judgment of the Association, whether the watchman or Strepesides could possibly have expressed himself in the latter way; and the opinion was strongly maintained that no instance can be found in which a future supposition as to a thing *known to be impossible*, such as a *change in the order of nature*, is expressed otherwise than by *εἰ* with the optative, unless indeed it is expressed otherwise for rhetorical purposes, or in the manner of a prophet.

The speaker controverted also the statement of Professor Goodwin, that the proverbial expression, "if the sky falls we shall catch larks," must be translated by *ἦν* with the subjunctive; as



ἦν γὰρ πέσωσιν οὐρανοί, μάλ' εὐχερῶς
τῶρνίθια ληψόμεσθα :

and it was maintained that, unless expressed rhetorically or prophetically, it must be rendered :

εἰ γὰρ πέσοιεν οὐρανοί, μάλ' εὐχερῶς
τῶρνίθι' ἂν λάβοιμεν

The conclusion was, therefore, that *εἰ* with the optative expresses a supposition lying consciously within the range of the ideal, while *ἦν* with the subjunctive expresses one to which attaches a greater or less expectation that it will or may conceivably come within the range of the actual; and that, while in a large number of instances the thought may be expressed in either one way or the other according as the mind of the speaker happens to regard the matter, still, if the character of the supposition be such as to necessitate a consciousness of the nature of the case, one form will be necessary to the exclusion of the other.

Professor Fisk P. Brewer, of the University of South Carolina, Columbia, S. C., next read a paper on "The English Suffix *ist*."

It is a common observation that many nouns have been formed lately with the ending *ist*. This suffix in such words as 'artist,' 'jurist,' and 'evangelist,' has been introduced into English from the Greek, where it is a compound. It differs from the old agent-suffix *er* in being more limited. It denotes only the personal agent, while a noun in *er*, as 'baker,' may denote either a person or a thing. Where there is a cognate verb in *ize*, as 'eulogize' or 'plagiarize,' the noun in *ist* may signify the person who does an individual act; but all other derivatives in *ist* are formed from nouns, substantive or adjective, and they denote only the habitual agent. Thus, a 'copyist' is one who makes a business of copying; but one who copies only as occasion requires, is a 'copier,' not a 'copyist.' Among habitual agents are included those whose business concerns itself with some particular article, as 'tobacconists,' or department of knowledge, as 'philologists,' and those who advocate some theory, as 'Darwinists,' or some policy, as 'inflationists.'

With the progress of civilization there is going on a great subdivision of employments and of departments of learning, and it is fortunate that a suffix has been found in English which can be used almost exclusively for forming names of men with reference to their business and pursuits, their theories and principles. Its increasing use is justified by its utility.

Professor F. A. March, of Lafayette College, Easton, Penn., read the last paper of the morning, on "The Immaturity of Shakespeare as shown in Hamlet."

An examination of the works of Shakespeare in the order of their composition shows that he rose very slowly to the heights of his power. He worked for years dramatizing popular tales with a comic vein, and then years more on patriotic parts of English history, before he tried the grand tragic style. After the love story of Romeo and Juliet, Hamlet was his first tragedy, and it has some of the defects as well as the merits of such a work. It was probably long in hand. The following topics were discussed to exhibit traits of age or immaturity :

1. The meter. The formal metrical peculiarities of the early plays were pointed out and the later changes. In *Hamlet*, it was said, the early rhymes and formal restraints have gone, but there is still care and finish, perfect art without the negligences of the latest period.

2. There are many things which are not natural utterances of the characters to carry out the thought of the play; but good things brought in to make hits:

Allusions to matters of the day, such as the talk about the children players; Act ii. 2, the actor who played *Hamlet*, "fat and scant of breath"; and perhaps allusions to *Mary Queen of Scots*.

Taking off the fashionable style of speech, as in *Polonius's* imitation of *Euphues*, and the ranting passage of the player in the style of *Marlowe*.

Good things from his own common-place book, such as the advice to players, and large parts of the soliloquies, on the badness of the world in general, the effect of prayer, and the like.

3. The want of lively characterization of the subordinate characters. Many of them talk a good deal, but they leave no impression.

4. The youthful point of view from which the characters are seen. *Ophelia* is ripe in age; her sagacious father is a superannuated bore. Doubt is depth. Made up minds seem superficial. Not so with *Miranda* and *Prospero*, or *Perdita* and *Polyxenes*.

5. Immature view of the problems of life and death. The writer is wrestling with them. By and by *Shakespeare* quietly gave them up, and was a cheerful believer that "we are such stuff as dreams are made of, and our little life is rounded with a sleep."

6. Immature treatment of the ghost. In the later plays the ghosts are apparitions of unhinged minds; the *Hamlet* ghost is the simple ghost of the story-books, visible to vulgar eyes, and what with his poses and long-winded declamation on the stage, and his moveable subterranean noises, is a common-place creation, a "poor ghost." *Hamlet* does not quite believe in him.

7. Immature treatment of insanity. *Shakespeare* had not so fully mastered this subject as to give the reins to his imagination, but made *Hamlet* and *Ophelia* speak by a theory, according to which the intolerable grossness of *Hamlet* was the necessary utterance of madness in his circumstances. The writer of *Lear* would have felt that such grossness was no subject for art.

8. The general atmosphere of lechery.

9. The character of *Hamlet* is not brought to unity. Some passages seem to have been taken up from the old play, in which *Hamlet* has a different character from *Shakespeare's* prevailing thought of him. This, combined with the defective handling of his insanity, is the solution of the enigma of his character.

A recess was then taken until evening.

EVENING SESSION.

The Secretary reported the election of new members:

Professor W. H. Whitsitt, Southern Baptist Theological Seminary, Greenville, S. C.; Professor W. B. Owen, Lafayette College, Easton, Penn.

On recommendation of the Executive Committee, it was adopted

as a standing rule, that no paper read before the Association shall exceed forty-five minutes in length, except by special vote of the Association.

On motion, it was

Resolved, That the Executive Committee be instructed to forward to the members of the Association, with the notice of the annual meeting, such information as may have previously reached them as to the subject matter of papers intended to be presented to the Association; and that to this end each member of the Association intending to present any paper be requested to inform the Executive Committee of its title at least two months before the meeting.

The committee on the place and the time of the next meeting recommended that the next meeting be held in New York City, on Tuesday, July 18th, 1876.

On motion, the report of the committee was accepted, and the recommendation therein contained was adopted.

Dr. L. A. Sherman, of New Haven, Conn., read a paper on "Some Facts from a Grammatical Analysis of 'The Owl and the Nightingale.'"

Attention was called to the small research which has as yet been made into the grammatical forms and usages of the English language, in the middle period between Anglo-Saxon and Chaucer. Manifestly nothing can be affirmed with exactness concerning English at this stage, until order has been brought out of the chaos of individualities, and all differences of vocabulary and inflection have been brought to light and classified by careful analysis. From such an examination into the grammatical character of the Southern English poem of "The Owl and the Nightingale," a few facts were quoted. The poem is in many respects remarkable. It appears to have been written by a priest, and not earlier than 1250; but there is no certainty as to its author or its date. In spite of the comparatively late date of its composition, it shows, first, a singularly close adherence in inflections to the Anglo-Saxon norm; secondly, a like careful adherence, in the main, in the gender of its nouns to their Anglo-Saxon primitives; thirdly, an unusual paucity of French words.

On the preservation of inflections the first feature noticed is the continued presence of the strong and weak declension in the noun and adjective. The strong has nearly unified the dative and accusative cases in both numbers, and has begun to employ *-s* as a plural ending to feminine and neuter nouns. The weak nouns have changed *-an* to *-e*. The adjective employs strong and weak forms in the same way as Anglo-Saxon with but very few exceptions, and has shortened *-an* to *-e*. The pronoun has begun to lose the distinction between the dative and accusative relation. The pronoun *hwo* is only interrogative, *pe* and *pah* being employed as relatives.

The verb is almost entirely unaltered. The plural of *am*, *art*, *is*, is always *beop*, which form occurs five times also for *is*.

In negative sentences as many as three negatives are frequently met with, but two must be *compound*.

In gender, the masculine is still found in such words as *drem, song, red, wrenche, dep, wei, lust, dom, cwed*; the feminine in *stefne, murpe, heorte, luvē, speche*. Not infrequently the nominative singular of nouns shows an inorganic *-e*.

A paper by Professor W. W. Goodwin, of Harvard College, Cambridge, Mass., entitled "Remarks on Some Points of the Solonic Legislation," was read by title in the absence of the author.

The committee to nominate officers for the next year, presented nominations as follows:

For *President*—Professor Albert Harkness, Brown University, Providence, R. I.

For *Vice-Presidents*—Professor S. S. Haldeman (of the University of Pennsylvania), Chickies, Penn., and Professor Frederick D. Allen, Cincinnati, O.

For *Secretary and Curator*—Professor Samuel Hart, Trinity College, Hartford, Conn.

For *Treasurer*—Mr. Charles J. Buckingham, Poughkeepsie, N. Y.

For additional members of the *Executive Committee*—

Chancellor Howard Crosby, University of New York, New York City.

Professor James P. Boyce, Southern Baptist Theological Seminary, Greenville, S. C.

Professor W. G. Richardson, Central University, Richmond, Ky.

Dr. J. Hammond Trumbull, Hartford, Conn.

Professor Wm. D. Whitney, Yale College, New Haven, Conn.

The report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

On motion, it was

Resolved, That the thanks of this Association are due to the citizens of Newport, who have so cordially tendered their hospitalities and so generously provided for the comfort of the members present at this meeting, and particularly for the very pleasant excursion to Rocky Point; to the gentlemen of the Local Committee, for their kind attentions; to the Newport School Committee and the authorities of the Unitarian Society, for the use of the Rogers High School building and of the church edifice; to the officers of the People's and of the Redwood Libraries, for the kind invitations received from them; and to Mr. A. J. Ward for the copies of *The Daily News* furnished to the members.

The minutes of the meeting having been read and approved,

On motion, the Association adjourned.

OFFICERS OF THE ASSOCIATION.

1875-6.

PRESIDENT.

ALBERT HARKNESS.

VICE-PRESIDENTS.

S. S. HALDEMAN,
FREDERICK D. ALLEN.

SECRETARY AND CURATOR.

SAMUEL HART.

TREASURER.

CHARLES J. BUCKINGHAM.

EXECUTIVE COMMITTEE.

The officers above named, and—

HOWARD CROSBY,
JAMES P. BOYCE,
W. G. RICHARDSON,
J. HAMMOND TRUMBULL,
WILLIAM D. WHITNEY.

All persons who reason and are uttering articulate sounds speak empirically; scientific knowledge is the result of historical and original investigation (historical investigation is the acquiring of discoveries made before our day; these discoveries form the body of historical philology); philosophic knowledge involves the very largest empirical knowledge, the knowledge of philological science and scientific philology, and that element which constitutes the artist—genius. And by genius I mean an element which we produce by evolution from our own humanity.

Objectively every language is philosophic and perfection. But this perfection is not always beheld by man. Of Chinese, for instance, we have barely empiric knowledge. But portions of Portuguese, Russian, and Arabic are known to us (I mean to European philology) scientifically. Large portions of English are yet waiting for scientific treatment. Many phases and portions of Greek, Latin, English, French, German, may be known adequately, to perfection, philosophically. Every soul that thirsts for philosophic knowledge must go through the same enchanting process which we admire in those who "gehen auf der Menschheit Höhen."

It will be attempted to treat the structure of the German sentence philosophically.

Speech *seems* to be unlimited, for it is an attempt of reasoning man to reproduce physical and metaphysical realities through the means of articulated sounds. Its source is the universe—the world without man and the world within man, the heavenly constellations, so awful and yet so calm and calming, and the moral law within us, the sleeping emotions that rise marvellously without a bidding in our own small self. The end of speech ends only with the never-ending end of human aspiration. It is imperative to limit the subject, since only limitation promises victory. Fasten the discourse of human speech at a mathematical point, and behold! There are certainly two elements—the physical sound, and the metaphysical thought, or the mental reflex of the object visible or invisible. Certainly, one reflex with its congenial articulation is not human speech; at best it is a word, an interjection it may be, perhaps only an animal exclamation. Speech only begins with the organic and unifying combination, with the living union of thought and thought, articulation and articulation. A may be a word, B likewise; the addition $A + B$ is not speech, but a combination of words; the formula $(A + B)$ is better; the full divinity of speech we have only when we have the truth $(A + B) = C$. The English expresses this rather felicitously by its use of the words 'infant' and 'person,' 'language' and 'speech.' The unit thus found, logicians call a proposition, grammarians a sentence. *A sentence is the unit of speech*; its smallest appreciable unit and its largest possible effort. The sentence is the circle within which all the possibilities of speech are exhausting themselves.

This understood, we have one element of certainty gained and may prepare for the fruition of all the certainties implied; nay more, for new certainties. The father of modern philosophy, Descartes, compares the conquest of a single certainty to a victorious battle; to have been a victor eight or nine times he considers enough for his entire philosophy. The combining of sentences constitutes the art of rhetoric, poetry, and all literature. The analysis of sentences constitutes the science of etymology and grammar. Nothing great can be done in the study of language unless the field be limited. As soon as we limit ourselves and have discovered certainties, nothing truly great seems to be beyond reach.

From the nature of the sentence it follows that there can be but *one* sentence, in the same way in which there can be but one square or circle. Every sentence consists of and in a union: the two elements of the union I will call terms. Hence there is but one sentence, a prototype to which all others may be reduced; the sentence consists of terms. In the same manner in which there are imperfect circles, there may be imperfect or unfinished sentences. An unfinished sentence may be made complete by adding to it the one term which it supplements. Terms may consist of one word; but even a whole sentence may be treated as a term.

The two essential parts of a sentence are the subject and the predicate; the subject stands first. The predicate often consists of a verb and its complements; the verb stands first, the complement second. The complement may be a particle, a past participle, or an infinitive; these are arranged in the order indicated. It may be stated incidentally that the particle is always spelled in one word with the past participle or infinitive. Whenever there are any terms besides these, they stand between the verb and its complement, and this constitutes the peculiarity of German sentences. Hence, since the burden of the predicate lies in the complement, the compactness and architectural finish which make German a more excellent instrument for the highest style of art in writing than either French or English.

The terms standing between the verb (and the verb always is in the present or past tense) and its complement are usually objects and adverbs. They are always arranged according to their importance, the most important being the last. When sound and thought go hand in hand, the most important term has also the greatest number of syllables. Often the arrangement is the following: (a) a short adverb of time; (b) a dative; (c) an accusative; (d) a prolonged adverbial qualification. As soon as we learn the harmonious coincidences of syllables not heard and syllables heard, we enter the domain either of personal shortcomings or of personal perfection and rhetoric. Any one of these intermediate terms may be made prominent by being placed nearer or entirely at the end of these terms. Another way of making it somewhat emphatic is that of placing it at the beginning of the entire sentence. This is often done to bring variety into the succeeding sentences and to break the monotony of having the subject always first. But always the verb retains its typical place; it is always the second term in the sentence. If the subject cannot be the first term, it is the third. This is also the case in interrogative sentences having an interrogative term. Whenever the interrogative term is wanting, also in conditional sentences that have no conditional term, the verb stands first. The complement stands first only in poetical and highly animated language. The verb stands first also in imperative sentences.

More possibilities of arranging the terms of a sentence there cannot be; and when we know the number of terms and the nature of the sentence we can compute mathematically the number of possible arrangements.

Clauses, or sentences lacking one term, always are linked to this form by a special term, mostly a relative or subordinating conjunction; the verb in all clauses stands last, or after all other terms, including its own complement. It is necessary to indicate with unfailling certainty that a sentence is incomplete, secondary, a mere clause; and this is done by the term that opened the clause and by the placing of the verb at the end of the clause. A clause, just like a complete sentence, may be used as a term.

These laws may be observed to great advantage in the philosophic writers, or rather in the philosophic passages of the great German writers: e. g., Humboldt,

Lessing, Kant, Fichte, Schelling, Hegel. The difficulty commonly attributed to the letter does not lie in the dimness of their speech but in the weakness of minds that cannot rise to the energy of German philosophy. Such minds are also beneath the philosophic intuition of German sentences. Yet all those being true may rise to its living life, and the truthful shall attain to the rare privilege, that of possessing their own souls.

A recess was then taken until evening.

EVENING SESSION.

On assembling, the President appointed as the committee on the place and time of the next meeting: Professor E. P. Crowell, Professor C. H. Brigham, Mr. C. J. Buckingham, Professor T. D. Seymour, and Professor W. G. Richardson.

Also, he appointed as the committee to nominate officers for next year: Professor W. W. Goodwin, Professor M. L. D'Ooge, Professor F. P. Brewer, Mr. A. Williams, and Mr. C. D. Morris.

Col. T. W. Higginson then read a paper by Mr. Augustus C. Merriam, of Columbia College, New York City, on "Troy and Cyprus."

The purpose of the writer was, by a comparison of the Cesnola collection of Cypriote antiquities with those discovered by Dr. Schliemann on the hill of Hissarlik, to show to what extent the "Aryan emblems" of the Schliemann objects are to be found upon the Cypriote, and to exhibit the numerous lines in which the art of Cyprus ran parallel with that of Hissarlik, interlaced with it, or stood as its fountain-head and model.

The pottery of the Cesnola collection may be divided into four classes, of which the first, second, and fourth represent different epochs of time, while the third may or may not be separated chronologically from the second. The first class is from tombs at Alambra, and was found associated with the small terra-cotta warriors and bronze weapons which Lenormant has identified with the Pelasgians who took part with the Teucris and Danais in the invasion of Syria during the reign of Rameses III., thus placing them as early as the 14th century B. C. Confirmatory testimony of the Aryan occupation of Cyprus was cited from Genesis, Homer, and the Egyptian and Assyrian records, demonstrating that the Japhetic element was predominant in the earliest days, while, later, the Phœnician became prominent, and in the 8th century the Greeks ruled the chief towns.

The bronze weapons from Alambra are striking counterparts of those from Hissarlik, and in the spearheads the characteristic noticed by Schliemann, that they fit into the shaft, instead of around it like the later Greek and Roman, prevails here as well. The pottery, like the Hissarlik, is not only destitute of painting, but all ornamentation that is not in raised work has been incised while the paste was soft, and the incisions filled with a white clay to develop the pattern more strikingly upon the red or black ground. The surface has been glazed by a stone-polisher, worked by hand. In shape, parallels are found in the vases with the long, upright, beak-shaped mouth, like No. 105 (Schliemann, English

Ed.), and those with animal or bird-shaped body (Nos. 114, 151, 152); but no "owl-faced" vessels, or *depa amphikupella*, appear. Their ornamentation is much more profuse than that of their parallels, and is lavished upon the vessels without stint from top to bottom. But the figures are of the same general character (No. 62), parallel zones, bands filled with strokes invariably oblique to their bases, and quadrilaterals similarly filled. Of "Aryan emblems," there are "full suns," "rising suns," both round and angular, zigzags, etc., but not a single *suastika*, or "flaming altar." Besides the vessels, there are 80 terra-cotta whorls exactly similar to those which Schliemann finds so numerous. Nine-tenths of these are incised, and with like figures upon the flatter upper surface, such as Nos. 320, 338, 433, 440, 478, of the English Edition, and Nos. 24, 25, 115, 183, 225, of the Photographic Atlas. As with the vases, the ornamentation is more profuse, not being limited to the upper surface. The longer face, also, is invariably blazoned all around, with figures like those of the vases. They are quite destitute of the *suastika*, and there are, perhaps, no evidences of wear, in reference to which point it is to be remembered that, unlike the Hissarlik whorls, they occur in graves. The Schliemann vases are generally so fashioned that an upright position must be obtained by the addition of three or four legs, or, most commonly, by suspension, for which pierced projections are especially provided. So, all the Alambra incised vessels are without a base, and only five are tripods. But there are some fifteen Egyptian cruces belonging to a variety of which only a single specimen is said by Birch to have been found outside of Egypt, and that at Tyre. These have a pedestal, are turned upon the wheel, and are not incised; but a part are ornamented with a flat, raised, ram's-horn curve, like No. 183. Other foreign objects are an Egyptian *lagena*, and a Babylonian *aryballos*. The only signs of paint are upon a small flask and vase, and upon the terra-cotta warriors, whose accoutrements are roughly delineated in red and black.

The second and third classes are from the so-named "Phœnician" tombs at Idalium, situated six and a-half feet below the Greek graves (fourth class). With the second class were found some Egyptian *scarabæi* and Assyrian cylinders. The former may possibly take the place of the whorls of class one. The color of the vases is mostly a lightish yellow, but in shape there are many counterparts of those with incised patterns. Especially numerous are the upright beaks, above fifty, all told. Tripods are infrequent, and the pedestal is coming more into use. Paint has completely usurped the place of incision, retaining, however, many of the same patterns, particularly on the beaked vessels. Beyond these, the stroke is freer, and the lines begin to cross each other, forming small squares and diamonds. None have the *suastika*, except two of a unique variety, and of these a third specimen shows a character which greatly resembles that on the stamp of the Schliemann seal No. 4; also, a Cypriote *pi*, and arrow-head figures like those on the side of the same seal. When compared with others on the same class of objects, they appear to be decorations simply.

The third class differs altogether from the preceding; color of a brilliant or deep red, clay fine, shapes most elegant and perfect in contour, decorations sparing and consisting almost exclusively of concentric circles, the pedestal used in all varieties but one, the upright beak and Aryan emblems wholly wanting. In fact, they appear to be thoroughly Phœnician, as the guide-book declares. Hitherto, the devices resorted to for obtaining a clean discharge with a narrow stream from the vessel have been either the upright beak, some modification of that, or the spout projecting from the body. Such is the case likewise with all the Hissarlik

vases up to the fourth stratum, where the expedient of simply pinching the edge of the *oinochoe* into a convenient mouth, first appears. This is brought systematically into use in Cyprus among these Phœnician objects first. In general, throughout the collection, upon each of the indentations formed by this process of pinching, a round eye is painted.

The fourth class falls precisely under the definition given for the very earliest ceramic ware from Greek sites, such as Mycenae, Athens, etc., and may represent the revival of Hellenic influence after Phœnician domination. However, with a change of ground-color to light drab, many of the types of class three are exactly reproduced both in shape and ornamentation, though their elegance of contour has degenerated. Other varieties differ materially. In a jug with pinched mouth, short neck, and plump body, with a round eye painted on each side of the lip behind the sharp beak, the handle decorated with braids that end in a flourish on the vase like the loose end of a lock of hair, and a throat-band round the neck, from which depends an apron, or breast ornament, little imagination is needed to see as much of a combination of bird and human being as Dr. Schliemann finds and names "Thea Glaukopis Athene." Add to this that upon these jugs the true *suastika* now appears in numbers varying from two to six, and in conjunction with these the simple cross, with the "nail-marks." The collection shows elsewhere three small vases representing owls clearly developed, while on the neck of a large *oinochoe* a real female face is cleverly moulded. The natural tendency of the potter's art to extend the province of its productions beyond the original aim of mere utility, even to the fashioning of the vase into some resemblance to the human form, or animal, or bird, may be seen not only in the vessels from the Mediterranean, but in those from Peru and from the Indian mounds of Missouri, where these forms are frequent. One represents a female figure in a kneeling posture, with hands upon the knees, almost an exact counterpart of which is found in a Mexican idol of stone in the Peabody Museum.

The *suastika* occurs upon nearly a hundred objects of class four, chiefly in the form with bent ends, with which the "nail-marks" are not found, while they regularly accompany the simple cross. None of these objects belong to the type of class three. Other emblems are the "sacred tree," the antlered animals (one being outlined in nearly the same stage as No. 75), birds, and the zigzag of four sections (Atlas, No. 3,001), sometimes enclosed in a rectangle of red. The Maltese cross, which is an Assyrian emblem of the sun-god Shamas, and occurs on numerous *paterae*, is never found but once on the same vessel with the *suastika*. A bronze shield differs from the one discovered by Schliemann, in its circular shape, in the absence of any furrow, and in the flatness of its rim. Its size, too, is less, being about thirteen inches in diameter. Of the circular, tube-like vases (Nos. 130, 287), there are several specimens, one of which has the *suastika*.

The question whether the figures occurring are to be considered "Aryan emblems" with Schliemann and Bournourf, or, with Von Sybel, the A B C of that elementary school of design through which man struggled from the simplest straight, crossed, and crooked lines, to the fuller achievement of completed figures and life-like representations, is foreign to the present purpose. But the facts of this investigation appear to favor the former.

Professor F. A. March, of Lafayette College, Easton, Pa., presented a paper on "Dissimilated Geminatio."

It is a general rule that every letter in a word has meaning. The exceptions

are for the most part due to changes produced by conformation with similar words in which the letter has meaning, or they are connected with the lengthening of letters. Sound gravitates to accented syllables. A long vowel is well represented by writing it twice. When a consonant is prolonged, or held, we hear the closing of the organs on the preceding vowel, and the opening of them on the following vowel, as separate sounds; and represent them by writing the consonant twice: the first *p* in *happily* represents the closing of the lips in *hap-*, the second *p* represents the opening of the lips in *-pily*. The second letter is said to be caused by gemination—a sort of fissiparous generation.

But it often occurs that the following letter, or some other cause, modifies the sound produced by the parting of the organs, so as to render it unlike that produced by their closing, and a strange letter then appears in place of a simple doubling. This may be called dissimilated gemination.

If the term is applied with a certain freedom to all cases where an emerging letter is made by a slight modification of the final movement of the old preceding letter, it affords a convenient classification for a considerable part of the examples of epithesis and epenthesis heretofore unexplained.

The continuous consonants give the most striking examples, and among these the nasals.

The labial nasal *m* is frequently doubled; but the same movement of the organs which makes *m* with the nose open, will make *b* if it be closed; hence we find *b* appearing in place of a second *m*: Anglo-Saxon *slumerian* (Icelandic *slyma*) changes to German *schlummern*, but English *slumber*; so Gothic *timrjan* to German *zimmer*, English *timber*; Latin *numerus*, English *number*. In English the anticipation of the coming *r* closes the nasal veil as the lips are parting, and what would have been the latter *m* turns out a *b*. A similar effect is produced by *l*, as in *fumble* (L. Ger. *fummeln*), *mumble*, *crumble*. It also occurs at the end of words, as *limb*, *numb*, where the *b* used to be sounded. When a surd, as *t* or *s*, follows this dissimilation, it assimilates the sonant *b*, and in place of *m* we have *p*; *empty* (Anglo-Saxon *emtig*), *tempt*, and *glimpse*, *sempster*, *Thompson*.

Quite similar are the changes of the lingual nasal *n*: *nnr* to *ndr*, as in *thunder*, Anglo-Saxon *punor*; *nnl* to *ndl*, as in *spindle*; *nn* to *nd* final, as in *sound*, *round*, and sometimes by a surd dissimilation *nn* to *nt*, as in *ancient*, *parchment*, etc.

With these are classified the emergence of *t* after *s*, *ss* being dissimilated to *st*, as in *glisten*, from *glisnian*; and final *st* in *midst*, *against*, the second person singular of verbs (*lovest*), and the like.

So also *rr* to *rd*, if found; *ll* to *ld*, as in *alder*; *tt* to *tr*, as in *partridge*, *cartridge*; *dd* to *dr*, if found: and by a further extension of the thought, *uu* to *uw*, *ii* to *ij*, *ig*, as in the Anglo-Saxon and other old inflections.

So also, by dissimilation of the first or closing movement of the doubled consonant, the emergence of *n* before *d* or *s*, as in *messenger* from old *messenger* (*g* = *dzh*), *porringer* from *porridge*, *ensample* from old French *essample*; and *r* before *s* or *th*, as in *hoarse* from Anglo-Saxon *hæs*, *swarth* from *swath*.

Lists of words were given exemplifying these changes.

On motion, it was

Resolved, That, in order to attend the excursion for which arrangements have been made by the Local Committee, the Association will hold no session to-morrow afternoon.

Adjourned till to-morrow morning.

THIRD DAY—THURSDAY, JULY 15.

The Association met at 9 o'clock.

The Secretary reported the election of new members:

Dr. J. B. Bittinger, Sewickly, Penn.; Mr. William A. Goodwin, Portland, Me.; Mr. J. A. Shores, Connecticut Literary Institute, Suffield, Conn.; Rev. J. Colver Wightman, Taunton, Mass.

The Committee on that part of the President's Address which referred to a reform of English Spelling, presented a report.

It does not seem desirable to attempt such sweeping changes as to leave the general speech without a standard, or to render it unintelligible to common readers; but the changes adopted in our standards of the written speech have lagged far behind those made in the spoken language, and the present seems to be a favorable time for a rapid reform of many of the worst discrepancies. The Committee think that a considerable list of words may be made, in which the spelling may be changed, by dropping silent letters and otherwise, so as to make them better conform to the analogies of the language and draw them nearer to our sister languages and to a general alphabet, and yet leave them recognizable by common readers; and that the publication of such a list under the authority of this Association would do much to accelerate the progress of our standards and the general reform of our spelling.

They recommend that a committee be raised, to consist of the first president of the Association (Professor W. D. Whitney) and other recognized representatives of our great universities and of linguistic science, to whom the whole subject be referred, and who may prepare and print such a list of words if they think best, and who be requested to report at the next meeting of the Association.

On motion, it was

Resolved, That a committee be appointed to take the whole matter into consideration, with power to sit in the recess, and to report at the next meeting of the Association; and that the committee consist of Professor W. D. Whitney, Dr. J. Hammond Trumbull, Professor F. J. Child, Professor F. A. March, and Professor S. S. Haldeman.

Professor Franklin Carter, of Yale College, New Haven, Conn., read a paper on "Begemann's Views on the Weak Preterit of Germanic Verbs."

The question underlying this paper was, whether the *d* in 'loved' is itself a preterit and stands for an original 'did.' The question is to be answered by an examination of the earliest forms in the Germanic verbs. Begemann, instructor in the New Academy for Modern Languages at Berlin, has denied the generally-accepted theory of composition (which makes the *d* in English stand as the representative of an old 'did'), and adopted the early supposition of Bopp, that in Gothic and old German, and therefore in the other Germanic languages, this

preterit was derived from the past participle. Grimm noted a resemblance between these preterits and another form so striking as to overbalance in his judgment this agreement in form between the weak preterit and the participle, namely, the agreement between the inflectional endings of the dual and plural in both weak and strong verbs. Under his influence, Bopp abandoned his idea of the derivation of the weak preterit from an ancient participle, and held that the weak preterit was compounded of the original stem of the infinitive and a preterit, meaning 'I did,' so that Gothic *nasida* would mean 'I safe did,' or 'I safe made.'

The resemblance between the weak and the strong preterit is striking when as in the preterit of *bidjan* we have a stem ending in *d*.

Weak Preterit of Nasjan.	Strong Preterit from Bidjan.
Nasida,	Baþ,
Nasidés,	Bast,
Nasida,	Baþ,
Nasidêdu,	Bêdu,
Nasidêduts,	Bêduts,
Nasidêdum,	Bêdum,
Nasidêdup,	Bêdup,
Nasidêdun.	Bêdun.

A resemblance so complete in dual and plural asks to be applied to the singular, and for fifty years the termination of the weak perfect has been identified with the preterit of a strong verb, *dad* or *daþ*, *dast*, *daþ*, *dêdu*, *dêduts*, *dêdum*, *dêdup*, *dêdun*. This preterit has been referred to the stem Sanskrit *dha*, Greek $\theta\epsilon$ in $\tau\acute{\iota}\theta\eta\mu\iota$, Latin *da* in *condere*.

In regard to the details of the development of this compound, scholars have not agreed, and Begemann makes much of this disagreement.

Begemann himself helps to establish by forms from Old High German and Old Saxon, that there was once such a strong preterit as would correspond to *daþ* in Gothic, though the verb-root does not exist independently in Gothic or Old Norse, except in a substantive form.

There was, then, earlier than *têta* in Old High German, a form *tat*; earlier than *dêda* in Old Saxon, a form *dad*. This may indeed prove that *nerita* is not contracted from *neri-têta*, or even that *nerita* and *têta* are precisely similar formations, but it does not prove that *nasi-da* is not compounded, or that the last syllable may not be this very strong preterit in Gothic, whose existence in Old High German and Old Saxon is demonstrated. The only possible difficulty about this supposition is, that we do not know any Gothic laws by which the final *p* could be dropped and the form *nasi-daþ* become *nasi-da*. But it may be wise for all that to believe that the change *did* take place. More than one of Begemann's arguments reduces itself to the "incomprehensible" of this change.

The agreement in form between the preterit and the participle is the strong reason with Begemann for deriving the preterit from the participle. This agreement may be either incidental, accidental, or organic. The agreement is too uniform to be accidental in all cases. If organic, the participle must be derived from the preterit or the preterit from the participle. The participle is the representative of the Sanskrit participle *ta*, *tas*, Greek $\tau\omicron$, $\tau\omicron\varsigma$, Latin *tu*, *tus*, and cannot be derived from the preterit. Is the preterit derived from the participle? Begemann says "yes," and that on this explanation all difficulties vanish. He admits that the *ed* of the dual and plural are inexplicable on his theory, but calls this difficulty "an innocent orphan boy" in comparison with the objections to the

MEMBERS OF THE AMERICAN PHILOLOGICAL ASSOCIATION.

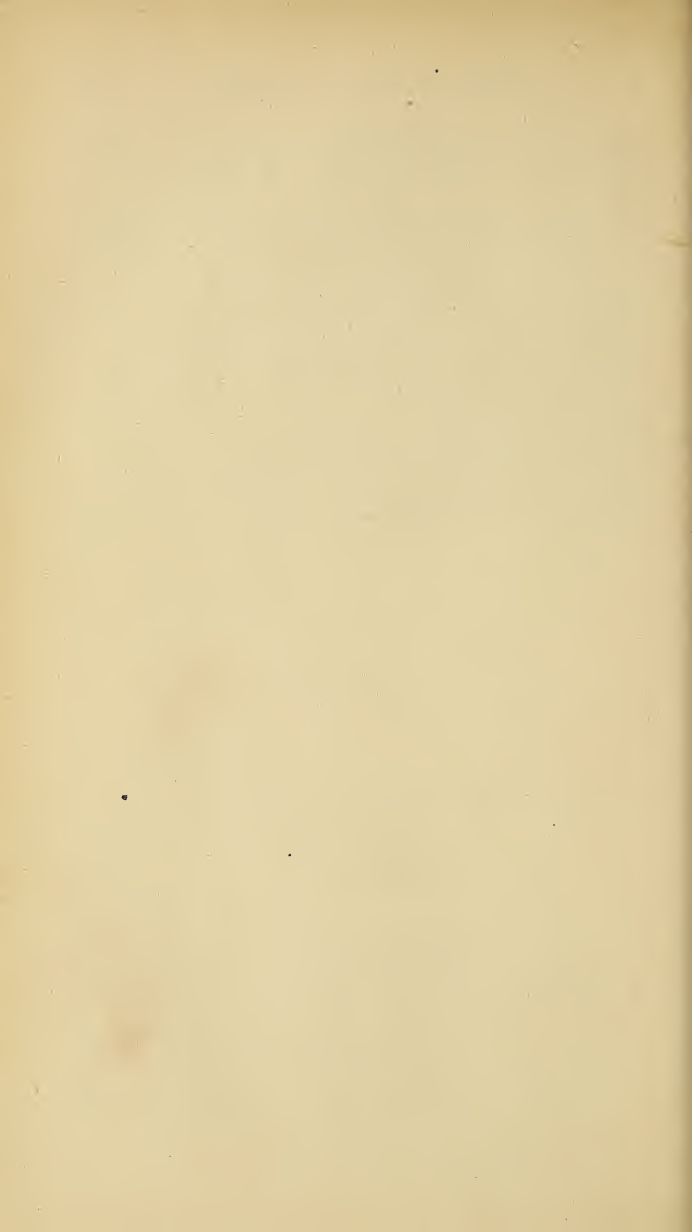
- Frederic D. Allen, Cincinnati, O.
Joseph H. Allen, Cambridge, Mass.
William F. Allen, University of Wisconsin, Madison, Wis.
Joseph Anderson, Waterbury, Ct.
N. L. Andrews, Madison University, Hamilton, N. Y.
Samuel J. Andrews, Hartford, Ct.
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John Binney, Berkeley Divinity School, Middletown, Ct.
J. B. Bittinger, Sewickly, Pa.
G. R. Bliss (Crozer Theological Seminary), Lewisburg, Pa.
James R. Boise, University of Chicago, Chicago, Ill.
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Charles H. Brigham (Meadville Theol. School), Ann Arbor, Mich.
Charles J. Buckingham, Poughkeepsie, N. Y.
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Talbot W. Chambers, 70 West Thirty-sixth street, New York.
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 Schele De Vere, University of Virginia, Charlotte, Va.
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OF THE

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OF THE

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HELD IN

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1876.

AMERICAN PHILOLOGICAL ASSOCIATION.

NEW YORK, Tuesday, July 18, 1876.

The Eighth Annual Session was called to order at 3 o'clock P. M., in the Chancellor's Room of the University of New York, by the President, Professor Albert Harkness, of Brown University, Providence, R. I.

An address of welcome was made by Chancellor Howard Crosby, Chairman of the Local Committee, to which the President replied.

The Secretary presented a report from the Executive Committee, announcing that the persons whose names follow had been elected members of the Association:

Professor B. H. Engbers, Mt. St. Mary's Seminary, Cincinnati, O.; Mr. L. H. Buckingham, English High School, Boston, Mass.; Dr. Alexander Fleischmann, Cazenovia Seminary, Cazenovia, N. Y.; President D. C. Gilman, Johns Hopkins University, Baltimore, Md.; Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md.; Mr. E. G. Sihler, Johns Hopkins University, Baltimore, Md.; Professor Lawrence Rust, Kenyon College, Gambier, O.; Mr. A. Duncan Savage, Rhinecliff, N. Y.; Mr. Joseph Alden Shaw, Highland Military Academy, Worcester, Mass.; Dr. John G. Shea, New York City.

The Treasurer presented his report, showing the receipts and expenditures of the past year to be as follow:

RECEIPTS.

Balance in treasury, July 13, 1875, - - - - -	\$832.10
Fees of new members and annual assessments, - - - - -	340.00
Interest, - - - - -	74.38
Sales of publications, - - - - -	21.75
	\$1,268.23

EXPENDITURES.

Printing Transactions, 1874, - - - - -	\$357.90
Printing Proceedings, 1875, - - - - -	145.92
Postage, expressage, stationery, etc., - - - - -	71.89
	\$575.71
Balance in treasury, - - - - -	692.52
	\$1,268.23

An investment of \$500 is not included in the balances of this report.

On motion, Professor A. C. Kendrick and Professor Thomas D. Seymour were appointed Auditors of the Treasurer's report.

The Secretary read a paper by Professor W. W. Goodwin, of Harvard College, Cambridge, Mass., on "Verses 453-455 of the *Antigone*."

οὐδὲ σθένειν τοσοῦτον φόβῳ τὰ σὰ
κηρύγμαθ' ὡστ' ἀγραπτα κάσφαλῃ θεῶν
νόμῳ δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν.

In this paper I wish to suggest, as a question for scholars to consider, whether we cannot make these verses mean what we all want to have them mean—viz.: that Antigone herself cannot transgress the laws of the Gods on the authority of a human proclamation—by considering *θνητὸν ὄντα* (sc. *τινά*) as the subject of *ὑπερδραμεῖν*, and referring it to Antigone in the sense of "one who is a mortal" (like myself). In EURIP. Med. 1017, 1018, we have:

οὔτοι μόνῃ σὺ σὼν ἀπεζύγης τέκνων.
κούφως φέρειν χρῆθ' ἰθνητὸν ὄντα συμφοράς.

Here *θνητὸν ὄντα* (sc. *τινά*) refers impersonally to Medea, in the sense "one who is a mortal," i. e. "like you," very much as I have supposed it to refer to Antigone in the passage in question.

This view is strongly supported, I think, by AESCH. Agam. 923, 924:

ἐν ποικίλοις δὲ θνητὸν ὄντα κάλλεσιν
βαίνειν, ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.

Here *θνητὸν ὄντα* is clearly taken as I propose, and *ἐμοὶ* makes it absurd to supply *ἐμέ*. It is clearly "a mortal like myself." Unless it is thought that the gender of *θνητὸν ὄντα* here would have been changed if the speaker had been a woman, we can hardly object on the ground of gender to the interpretation proposed for the same words in the *Antigone*. And yet it seems to be entirely on this ground that all editors (I believe) since Erfurdt have referred the words to Creon, thus making Antigone abandon her own justification to charge Creon with impiety. But what act of impiety has Creon yet attempted to justify on the ground of his proclamation? Thus far, the proclamation itself is his latest offence. It is far different when Antigone declares that she could not consider Creon's proclamation sufficient authority to justify *her* in defying the laws of the gods.

Dr. George R. Entler, of Franklin, N. Y., read a paper on "The Origin of the Hebrew Article ה."

The theory which derives the article from הַ, as שְׁמֶשֶׁתְּ הַיָּם for שְׁמֶשֶׁתְּ הַיָּם, the final liquid ה being assimilated to the initial letter, which takes the *dagesh-forte*, has found advocates in Ewald, Gesenius, Uhleman, Stuart, and Bush; but it is more in keeping with the principles of correct philology, and with the teachings of the older grammarians and of Nordheimer and Green, that the article is a derivative of the personal pronoun אֲנִי, which is also derived from the verb of existence הָיָה = הָיָה. There are a few instances in which the י is retained; as הַיָּם for

וְשָׁב, וְשָׁב, for וְשָׁב. In Eccles. ii. 22 and Neh. vi. 6 the γ is restored in the participle הוֹרֶה, as it is also in the imperative הוֹרֶה in Gen. xxvii. 29, and הוֹרֶה Is. xvi. 4. In Eccl. xi. 3, in the future, the γ is restored and ה changed into \aleph : הוֹרֶה, the root corresponding to the exact form assumed by the pronoun. The γ is retained in the cognate dialects: in the Chaldee הוֹרֶה for הוֹרֶה, Syriac *hevo*, Samaritan *hevo*. As the labial γ is the essential part of the verb of existence, the initial and final weak letters are necessary to its completion. In forming the second person singular masculine, the lingual ה alone is to be employed. In Greek we have *σύ*, Doric *τί*, Latin *tu*, German *du*. The labial γ is an ingredient element in all the Semitic, and also in the principal Indo-European languages, which employ the labials *b*, *v*, *f*, to express the idea of existence; e. g. Sanskrit *b'hu*, Persian *budan*, Russian *blut*, Latin *fui*, German *bin*, English *be*. Bopp has shown in his *Vergleichende Grammatik*, and also Professor Harkness in his article on "The Formation of the Tenses for Completed Action in the Latin Finite Verb," that the labials appear in the imperfect, future, and perfect of the verb *amo*: e. g. *amabam*, *amabo*, *amavi*. The labial *v* in *ama-vi* is a compound of *fui*, corresponding to the Sanskrit *āsa*. The γ of the root הוֹ is changed into its corresponding ν on account of its heterogenous vowel ε : as in הוֹרֶה for הוֹרֶה. Thus the personal pronoun הוֹרֶה is a derivative of the verb of existence הוֹרֶה, the γ taking the vowel *u*, and the \aleph taking the place of ה. In Gen. ii. 19, xx. 7, xxiv. 65, the personal pronoun is substituted for the verb: e. g. הוֹרֶה וְשָׁב 'his name was.' It is claimed that neither the Arabic personal pronoun (*huwa*) nor the Hebrew ה is employed in the formation of the definite article. The Arabic article *al* is formed from the preposition *le* and the prosthetic *alif*; and the demonstrative and relative pronouns are derived from the personal pronoun *huwa*. In the Hebrew the article ה is derived from the personal pronoun as has been shown, and the demonstrative pronoun is from the preposition ה 'to,' 'towards,' and the prosthetic \aleph : so that we have הֵּנָּה *these*, with הַ affixed, thus הֵּנָּה. But in the formation of the Arabic demonstrative pronoun *háza*, is a compound of *huwa* and *za*; the *vav* of *huwa* is changed into *alif*, as it is accompanied by the vowel *fetha* (*a*), which is displaced as indicated by a perpendicular *fetha*: *háza* for *huwaza*. But the Arabic relative pronoun is formed from the article *al* and the demonstrative *háza*, the *ha* being displaced on account of the *le* taking *tashdid* in order to preserve the initial mixed syllable; and final *alif* is changed into *ya*, being preceded by the vowel *kesva* (*i*). We have then *allazy* = *alazy*. Now as the Arabic article *al* is not an element of the demonstrative pronoun *háza*, which is made up of the personal pronoun *huwa* and *za*, it is evident that the Hebrew article was not originally ה, as the ה is employed in the formation of the demonstrative plural.

Professor S. S. Haldeman, of the University of Pennsylvania, Philadelphia, read a paper on "A Supposed Mutation of *l* and *u*."

This paper attempted to show that there is no mutation of *l* to *u* in going from Latin *fals-us* to French *faux*, *fausse*, from *bálsamum* to *baume*, etc., where Λ (of *arm*) merely closes to O independently of *l*, as in *sül-ix*, *saule* (where *l* remains), or as in *mörri*, *mourir*; *mövere*, *mouvoir*. The facts remain the same, whether the *au* is regarded as the vowel *ó*, or as representing a diphthong in some of the dialects. In old French the *au* and *l* might be concurrent, as in *salt-us*, *sault*, modern *saut*.

Professor W. D. Whitney, of Yale College, New Haven, Conn., read a paper on "The System of the Sanskrit Verb."

The system of forms constituting the verb in Sanskrit is less generally and clearly understood than it should be. The fault lies in great measure with the Hindu grammarians, and with the influence exerted by them upon their European successors. The Hindus arrived at no clear apprehension of the distinction between mode and tense; and the sense of historical relation and of proportion is wanting to them here as almost everywhere else. By the aid of the kindred languages, and especially by the labors of men like Curtius and Delbrück, the aspect of the subject has been much changed; but the results of such labors are hardly to be found as yet in the grammars: the latest of these (M. Müller's) even retrogrades in some respects from Bopp's, and appears to rejoice in renewed and heightened subserviency to Hindu ideas and methods.

It is believed that a scheme of arrangement like the following, with a few added explanations, will contribute to a better comprehension of the Sanskrit verb as a system. The example selected is the root *bhū*, 'be,' and there is given the first person singular of each of the ten sets of personal forms recognized by the Hindus as making up the conjugation of the simple verb—and each in its active and middle form, as distinguished by the constant difference of personal endings—along with those participles which attach themselves directly to the tense-systems.

Synopsis of Conjugation of the root bhū, 'be.'

	PRES. SYST.	PERF. SYST.	AORIST SYSTEMS.	FUTURE SYSTEMS.
			Simple Aorist. S-Aorist.	Old Future. Periphr. Fut.
<i>Active.</i>				
Indicative,	bhāvāmi	babhū'va		bhaviṣyā'mi bhavitā'smi
Optative,	bhāveyam		bhūyā'sam	
Imperative,	bhāvāni			
Participle,	bhāvant	babhūvā'ns		bhaviṣyānt
Aug.-Pret.,	ābhavam		ābhūvam	ābhaviṣyam
<i>Middle.</i>				
Indicative,	bhāve	babhūvé		bhaviṣyé bhavitā'he
Optative,	bhāveya		bhaviṣiyā	
Imperative,	bhāvāi			
Participle,	bhāvāmāna	babhūvānā		bhaviṣyāmāna
Aug.-Pret.,	ābhave		ābhaviṣi	ābhaviṣye

I. The PRESENT-SYSTEM corresponds closely to what is called by this name in the Greek verb, consisting of a present tense (having "primary" endings), along with its modes and participle and with an augment-preterit (with "secondary" endings), or so-called "imperfect." Of modes, there is an optative and an imperative; and the first persons of the latter are really a relic of the subjunctive, of which the whole inflection is found abundantly preserved in the earlier dialect of the Vedas. This system of forms is in only a small class of verbs made directly from the root; in most, it comes from a secondary "base," or extension of the root; and the best opinion now holds this base to be in general a derivative noun, so that the forms are by origin denominative: in the verb taken as example it is *bhāva*. There are a considerable number (toward a dozen) of ways in which the base of the present-system is formed from the root; all of these have their analogues in the related languages (especially the Greek), but they are more definite and regular in Sanskrit than elsewhere. In the Vedic

dialect, especially, the same root not seldom makes two or more present-systems, on as many different bases. According to the mode of formation of the present-base, the Sanskrit verbs are divided into so many "conjugations," or "conjugation-classes." Hence the present-system is ordinarily called the "conjugational tenses," or the "special tenses"; and their bewildering variety of detail, coming at the threshold of the Sanskrit conjugation, is an especial difficulty to the learner. With the details of their formation we have here no concern.

II. The PERFECT-SYSTEM is, with minor discrepancies, formed in the same manner from all roots; it is characterized, as in Greek, by a reduplication and a somewhat peculiar system of (prevailing primary) endings. It is called "perfect" in compliment to its analogy with the Greek perfect: in actual use, in Sanskrit, the "imperfect," "perfect," and "aorist" tenses are so many undistinguishable, or hardly distinguishable,* past or preterit tenses. In the Vedic dialect the perfect shades off, on the one hand, into the conjugation-class of reduplicated presents, and, on the other hand, into the intensive conjugation, and it often requires to be rendered as a present; and, in virtue of this relation, it has also a certain number of mode-forms there, and Delbrück (*Altindisches Verbum*) even assigns to it a few forms of an augment-preterit, and calls them "pluperfect"; but it is, at the best, a bastard formation; the Sanskrit verb has not at any period real modes of the perfect, or a real pluperfect.

III. The AORIST shows, up to a certain point, a very close analogy with the Greek. Thus, there are two general modes of formation, corresponding to the Greek first and second aorists. The one (Gr. 2d aorist) is a simple augment-preterit from the pure root, or from the root with added union-vowel only (like *ἔβην, ἔταμον*): a simpler preterit than the so-called "imperfect," and without corresponding present. The other (Gr. 1st aorist) has for characteristic an added *s*, of uncertain origin (usually regarded as coming from the root *as*, 'be'); but, unlike the uniformity of the Greek, it has four sub-varieties of form. Often (as in the example, *bhū*) the active aorist is of the one formation and the middle of the other; and in the Veda the irregularities are even much greater. In the Veda, too, modal forms, especially of the simple aorist, are abundant; in the classical Sanskrit only relics of them remain: the most important of them being the so-called "precativ" or "benedictiv." This is really an optative of the aorist, and is so classified in the scheme, though it possesses also some as yet unsolved peculiarities of ending; in the active it is always a simple-aorist mode; in the middle, always an *s*-aorist one (hence by no means always agreeing, as in our example, with the indicative aorists).

IV. Of the two FUTURES, the one, in *syāmi* or *ishyāmi*, is the old Indo-European future. It has an augment-preterit, of very rare occurrence, known as the "conditional," and standing to it in the relation of our *would be* to *will be*, or French *serais* to *serai*. The other future is the most recent of all the verbal formations, being entirely post-Vedic: it is made by adding the present tense of *as*, 'be,' to a derivative noun of agency in *tar*. It has no modal forms; and modal forms are only of the rarest and purely sporadic occurrence as belonging to the older future.

There are, as the scheme shows, three participles belonging to the tense-sys-

* Delbrück is on the point of bringing out the results of a detailed examination of their relations in Vedic use, and expects to be able to establish among them a certain degree of distinction.

tems: a present, a perfect, and a future. The "passive" (or, in neuter verbs, simply "past") participle in *ta* (*bhûta*, 'been') is from the simple root; the future passive participles, or "gerundives," are also purely adjectival derivatives (in part of secondary formation) from the root. A single infinitive in *tum* (*bhâvitum*, 'to be'), and a "gerund" in *tvâ* (*bhûtvâ*, 'having been') complete the whole scheme of the simple verb.

The Sanskrit uses its "middle" forms in passive sense also, except in the present-system, where there is a peculiar base, in *yâ*, analogous with the other bases of this system, and closely akin with one of them. The peculiar passive is thus hardly more than an additional "conjugation-class," parallel with the active-middle one from the same root. And not a little of the same character or aspect belongs to the other derivative conjugations: the desiderative, the intensive, even the causative. In all these, forms outside the present-system are rather sporadic and of recent make. The causative, to be sure (to which, it is to be noticed, a distinctively causative sense so weakly clings that the Hindu grammarians treat the formation also as an ordinary conjugation-class), has got attached to it, rather accidentally, an aorist of peculiar formation, a reduplicated aorist, which is tolerably abundant in the Veda. But of the peculiar periphrastic perfect reckoned as belonging to all these derivative conjugations (*bhâvayâm-cakâra*, etc., 'he caused to be,' lit. 'he made a causing-to-be'), there is not a single example in the Rig-Veda, and only one in the Atharvan. And futures in the Vedic Sanskrit are nearly as rare.

In actual occurrence, indeed, the forms of the present-system everywhere greatly predominate.* Even in the Rig-Veda they form three quarters of all (the finite or personal forms); and later the proportion grows still more unequal: in the Çakuntalâ, for example, they are as eight to one; in Manu, as twenty-five to one. This helps to give that peculiar conspicuousness to the "special tenses" which makes the Sanskrit verb seem so unlike the Latin and the Greek.

The perfect and the aorist, in the Rig-Veda, divide nearly equally between them the remaining quarter, the simple aorist being more than twice as frequent as the *s*-aorist; futures are infinitesimally few (only twenty). In the later texts the aorists almost disappear; in Manu, the Çakuntalâ, the Nala, and the Bhagavad-gîtâ, all together, there are less than fifty aorist forms. The future grows decidedly more common later; but the conditional is, through the whole history of the verb, the rarest tense of all: the Rig-Veda presents but a single example, the Atharvan not one; in all the texts specially examined, indeed, there are but seven instances of it (in a total of 35,000).

The Secretary read a communication from the Rev. Robert Ellis, B. D., of St. John's College, Cambridge, England, entitled "Observations on Dr. Trumbull's 'Numerals in North American Indian Languages.'"

"On perusing some of Dr. Trumbull's valuable contributions to the science of American languages, I found," writes Mr. Ellis, "that one of them [Transactions, 1874, pp. 41-76] was written in opposition to my own view, that numerals are generally derived from names for 'finger,' or some similar member of the

* See the Tables at the end of Prof. Avery's article on Verb-inflection in Sanskrit, Journ. Am. Or. Soc'y, x. 219 *et seq.*

human body. This has led me to give some further consideration to the question of the origin of numerals, with especial reference to America; and it may, perhaps, conduce to a better knowledge of the subject, if I examine some of the explanations which my opponent has given of certain numerals, and particularly of those numerals which, in his opinion, contain no names at all for 'finger,' &c."

Of the two Algonkin names for 'one,' Dr. T. regards one (Massachu. *n'qut*, Chip. *ningoto*, Cree *nikut* 'some one') as "probably of earlier origin than finger-counting." That *ne* is a demonstrative pronoun in Algonkin affords, in Mr. Ellis's judgment, but a slight foundation for such an opinion, and if, as is always necessary in comparative philology, we make the field of enquiry sufficiently large, we shall have little difficulty in perceiving that such 'ones' as *ne-qut* and *nin-goto*, with the Adaihe *nan-cas* of Louisiana, belong to a class where each of the two elements implies a limb or member of the human body, and that it is probably as 'finger,' or 'hand-bone,' that they have come to signify 'one.' Such at least would be the writer's inference from the South American parallels to these North American words, as those parallels have been collected by him, chiefly from the vocabularies of Martius, in his *Ethnographie Amerika's*. "If the Chippeway *ningoto* 'one' be = Macuni *nhincoto* 'finger,' it cannot well 'be of earlier origin than finger-counting'; nor can we assent at once to Dr. Trumbull's axiom (p. 45): 'Admitting the original unity of American speech, it is yet certain that its division into widely separated families must have preceded the origin, not of numerals only, but of the verbal or nominal roots from which names of numerals in the several families were derived.' Why so? It is a matter of common observation that the uncivilized and uneducated count by the aid of their hands and fingers; and, if I may borrow an example that will be familiar to us all, in the play of Henry V., the first words in our language that Katharine of France learns are 'hand,' 'fingers,' and 'nails.' But, setting aside such obvious illustrations as these, surely a principle like that of Dr. T. ought to be settled by induction, and not by assumption. We ought to compare the numerals themselves in widely separated families, and thus judge *a posteriori* instead of *a priori*." Mr. Ellis proceeds to do this, for the first three numerals, comparing the Algonkin with other North and South American names, particularly with the Cotoxo of Brazil.

Referring to Dr. Trumbull's explanation of names for 'two,' as derived, apparently, from roots denoting separation or distinction, as 'that,' 'the other'; likeness, equality; 'putting to' or 'putting with'; coupling, pairing, or the like—Mr. Ellis "cannot believe that an uncivilized mind invariably names the abstract before the concrete, or that savage tribes cannot begin to count until they have thus devised a score of terms expressive of various abstract conceptions." Other reasons forbid his acceptance of the derivation of Dakota *nape* 'hands' from *napin* 'a pair, they two'; "for the elements in each case, *n-*, *p-*, are limb-names, found as such in a vast number of words in Riggs's Dakota Dictionary" and (as is shown by an appended table) in many other American languages.

The *p* element has, in several instances, been followed by a *t* element, as in (S. A.) Machacali *pata* 'foot,' Patacho *pata* 'bone,' and Cariay *pata* 'nail,' etc. By prefixing this *t* element, instead of the *n* element, to the *p* element, we may obtain as 'one-one' or, ultimately, as 'finger-finger' or 'bone-bone,' the Algonkin 'twos' (p. 47) *ta-bu*, *te-pa*, *tu-pou*, and the S. American 'twos,' *ta-boe*, *ta-pu*, *da-bui*, and *tyu-wa*.

By other lists of words, "the *p* root for 'hand,' etc., which is so common in both Americas, and which seems to occur in the Mandan 'ten,' *pirakh*," is shown in a great number of American languages, in words meaning 'hand,' 'foot,' 'finger,' 'arm,' 'toe,' 'thigh,' 'leg,' 'five,' 'ten,' etc.; and apparent correspondences are pointed out in Australian and African dialects.

The Algonkin 'ones,' *ne-gut* and *nin-goto*, as well as the Adaihe *nan-cas* 'one' and the Macuni *nhim-coto* 'finger,' would, like the Dakota *nap-tshupe* 'finger,' and the Chibcha *yta-quyn* 'finger,' have been originally equivalent to 'hand-bone'; *-gut*, *-goto*, and *-coto* being identical with the (S. A.) Bare *makuty* 'one,' the Marauha *nokoty* 'my toe,' and the Arawak *dacuty* 'my foot.' Dr. Hunter's *Non-Aryan Languages of India and High Asia* supply us with several bones like *-gut*, *-goto*, *-coto*, *-kuty*, *-koty*, and *-cas*, the nearest forms being the Amoy *kut*, the Canton *kwat*, the Gyami *kutho*, and the Pahri *kusa*. These forms come very near the West Australian words for 'bone.' Koelle's *Polyglotta Africana* gives us these words for 'bone': *hu*, *yuh*, *yuhu*, *ku*, *koko*, *kote*, *hote*, *kashi*, and *keeze*, as well as *kod* and *koko* 'nail'; and presents us with African parallels to other American forms—which are exhibited in a table.

The second form of the Algonkin 'one,' in Chippeway *pay-zhik*, when resolved like Chip. *nin-goto* 'hand-bone' or 'arm-bone,' also finds parallels in Africa.

Such analogies render Mr. Ellis unable to admit "that the language of America, granting it to have been originally one—and his inability extends, not merely to America, but to the world at large—must have ramified into widely separated families of speech before the formation of numerals, or of their component parts." "But," he remarks, "if I have not been shaken in my acceptance of Grimm's words, *Alle zahlwörter gehn aus von der Fingern der Hände*, by anything which Dr. Trumbull has said against it, yet neither can I hope to influence his views by anything that I can suggest. For the force of all the parallels which I have brought forward, whether here, or in my *Numerals*, or in my *Peruvia Scythica*, must be unavailing against the position he has taken (p. 48): 'Rigidly examined, these and a host of other coincidences which Mr. Ellis with much ingenuity presents, would prove to be less remarkable than they seem to him. It is not my purpose, however, to discuss them in detail, or to seek for them, collectively, any other explanation than the one which I am assured in advance "is not satisfactory"—namely, that so far as they are not imaginary, they "are merely accidental."'"

Dr. Trumbull offered some remarks upon Mr. Ellis's paper.‡

He said that he must still decline to discuss, in detail, the verbal coincidences detected by Mr. Ellis in widely separated languages, some of which are known only through meagre vocabularies. It would be hardly worth while, even were it possible, to demonstrate the radical unlikeness of Dakota *nonpa* 'two,' Barba *nombowa* 'lower arm,' and Bulam *nimbul* or *bul* 'one'—or of Chippeway *ningoto* 'one,' Ekamtulufu *nigita* 'toe,' Canton *kwat* 'bone,' Manao *nuku-ita* 'my foot-sole,' and Macuni *nhimcoto* 'finger.' In the absence of other evidences of relationship, correspondences of this sort, however numerous, prove nothing. In the paper which is the subject of Mr. Ellis's criticism, it was the expressed aim of the writer to show by examples taken from a few of the best known American languages, "that it is unsafe to assume uniformity in the *conception* or the *expres-*

sion of numbers, even in the dialects of the same language, much less in languages whose affinity is not yet proved," and that the value of such coincidences as Mr. Ellis has pointed out, "must depend upon the analysis of the names and the ascertained meaning of their respective components or roots."

If, as Mr. Ellis observes, "it is always necessary, in comparative philology, that we make the field of enquiry sufficiently large," it is equally necessary that certain definite boundaries be recognized, beyond which the comparative method is not applicable. The general likeness of the vocabularies of two languages may be such as to give presumptive evidence of their genetic relationship; but no sound induction can be based on apparent correspondences of a few words in two dialects, known to belong to two distinct families of speech. Such correspondences are peculiarly untrustworthy in languages of the holophrastic or incorporating type. We have copious and reliable vocabularies of many American dialects and are enabled to analyze their words and distinguish their principal roots from affixes or formatives: yet no one has succeeded in establishing, by comparison of vocabularies, the genealogical affinity of any two American families of speech—of the Algonkin and Dakota, for instance, or of the Dakota and the Athapaskan. It is only in their general plan of thought and in some peculiarities of structure that we have any evidence of their common origin. Of many of the dialects from which Mr. Ellis's apparent correspondences are taken, we know nothing of the grammar or modes of synthesis, and next to nothing of the vocabularies. In so vast a field, even the most cautious of comparative philologists must be in danger of losing his way.

A recess was then taken till 8 o'clock.

EVENING SESSION.

The Association met in the chapel of the Fourth Avenue Presbyterian Church, Professor S. S. Haldeman, Vice-President, in the Chair.

The Annual Address was delivered by the President, Professor Albert Harkness, on "The Progress and Results of Philological Studies during the Century."

One hundred years ago, philology had reached a stage in its course which began to foreshadow the coming of a new era. It had already traversed a wide field and gathered rich stores of fact and material for the future scholar. Four centuries had elapsed since the Italian philologists began to bring to light the literary treasures of antiquity. Germany had recently given birth to a generation of scholars second to none that the world had ever seen. Ernesti, in the ripeness of a good old age, was still lecturing at Leipsic; Heyne was in the midst of his brilliant career at Göttingen; Wolf, soon to occupy so proud a place among the scholars of the world, was enthusiastically poring over the classics at Nordhausen; Bentley, the pride and boast of English scholarship, had closed his labors a generation before; Porson, soon to acquire fame in the same field, was still a student at Eton; Hemsterhuis had been borne to his tomb at Leyden ten

years before; but Ruhnken and Valckenaer, his ablest disciples and followers, at the height of their fame and in the midst of their usefulness, were winning golden honors for themselves and their master.

The first quarter of the nineteenth century was a memorable era in the history of philology. During this period there gradually grew up in Europe in close connection with classical studies an entirely new school, that of Comparative Philology. In its *development*, it belongs wholly to our century, but in its *origin* it claims connection with the distant past. It is the result of agencies set in motion thousands of years ago by the students of language on the Ganges, the Ilissus, and the Tiber. In the long ages of preparatory work which preceded it, ancient India, Greece, and Rome, modern Italy, France, England, Holland, and Germany have one and all performed in turn an important part.

Comparative Philology began to take definite form about fifty years ago. Under its guidance, the critical method of study and investigation, which had hitherto been confined to the Greek and the Latin, has since been extended to all the cognate tongues. I must not, however, weary you by attempting to describe the learned labors of those distinguished scholars by whom this great linguistic movement has been effected—of Francis Bopp, the illustrious founder of Indo-European Philology; of Augustus Frederic Pott, whose comprehensive genius spanned so large a portion of the field of linguistic research; of Frederic Diez, whose learned investigations in the Romance tongues mark an era in the study of language; of Jacob Grimm, whose Teutonic Grammar is a model in comparative philology; of Augustus William von Schlegel, whose Indian Library attests his devotion to Oriental studies; of William von Humboldt, the distinguished philosopher and statesman; of Burnouf, the famous interpreter of the Zend Avesta; of Curtius, of Steinthal, of Schleicher, of Corssen, of Whitney, of Max Müller, and of others scarcely less earnest or efficient.

But while these accomplished scholars have opened to the world a new field in the investigation of language, the older departments of philology have lost none of their interest or importance. Classical studies have received a new impulse, and have been cultivated with renewed zeal. In Semitic scholarship too, and indeed in almost every department of linguistic research, an immense amount of valuable and productive labor of the very best quality has been performed during the period of which we now speak.

But in the second place we must consider the results attained by the linguistic studies of the century.

Comparative Philology has established the relationship of all the languages and dialects now classed in the Indo-European family; has thrown light upon many obscure points in our own vernacular; has explained many remarkable forms and constructions in the classic tongues; and has placed the whole subject of etymology upon a sure and permanent basis. It has furnished us the means of tracing the history of words through countless centuries with unerring certainty, and has, in fact, given us a science of language, a science with well-defined principles and methods and with a wide field for its generalizations, a science which aims to comprehend language as the appropriate embodiment of thought, to discover the processes by which it has become what it is, to analyze its complex forms, to explain its countless phenomena, and in fine to penetrate the secrets of its inner life.

But linguistic studies also greatly aid us in the interpretation of ancient

mythology. Mr. Gladstone, in endeavoring to solve the problem of the Greek myths without the aid of comparative philology, has attempted an impossibility. The Vedas of India, however, bring us so very near the primitive Indo-European period, that we discover not a few of the ancient myths in the very first stage of their development. As now interpreted by trustworthy scholars, the gods and goddesses of Greece and Rome were originally mere physical forces, blind and inexorable, while ancient myths were simply poetical representations of the action of these forces in the varied changes and movements constantly taking place in nature around us, whether in the regular alternations of day and night, of summer and winter, or in the more sudden and startling exhibitions of power as seen in the tempest and the whirlwind, the thunder and the lightning. The incarnation of these powers converted them into gods and made them personal actors in many a poetical legend originally intended to describe natural events.

Again, comparative philology and linguistic science are rapidly becoming our chief dependence in the revision of ancient history. Many of the views of our fathers upon ancient life and ancient civilization rested upon a foundation which is beginning to give way. In the light of more recent studies, the historian is now called upon to revise his conclusions upon many points long deemed settled. Mommsen's brilliant success in restoring to us important chapters in early Roman annals, attests the value of linguistic studies in historical research. Many lost tongues have been recovered, and their secrets revealed. The Egyptian hieroglyphics and the cuneiform inscriptions of Persia, after having remained long centuries absolutely unintelligible to every scholar on the face of the earth, are now read with as much ease and certainty as Homer or Virgil. The opening of the Sacred Vedas of India, and of the Zend Avesta of Persia is one of the grandest triumphs of linguistic scholarship. These remarkable works give the historian a new point of observation a thousand years nearer the beginning of our race than any previously occupied.

But our list of the contributions which linguistic studies have recently made to history, is not yet complete. In our survey we have gone back into the past only as far as written monuments carry us; but language guides us with a steady hand through the dark labyrinth of antiquity long after all written records fail. To the scholar thoroughly versed in linguistic science, language itself is an historical monument upon which he reads the annals of the distant past. To his eye it is richly inscribed in every part with clear and legible characters. It is thus by the aid of language itself that modern science is beginning to throw its light over that distant antiquity from which no literary monuments have reached us.

In view of the wonderful achievements of the past, the rare opportunities of the present, and the unparalleled inducements of the future, the practical question of our own duties to linguistic science forces itself upon our attention as we now pass the threshold of the new century. The heirs of countless generations, we have ourselves received a glorious inheritance of knowledge and of opportunity, and it now becomes our highest duty and our choicest privilege, as we stand here to-day between the past and the future, to transmit that precious heritage not only unimpaired, but vastly enlarged and enriched. In the light of recent researches, we cannot fail to see opening before us a career rich in discovery and achievement without a parallel in the annals of linguistic study. The problems which are now waiting for solution at the hands of the student of

language are of sufficient difficulty and importance to entitle them to his best thought, and of sufficient number and extent to occupy the linguistic scholarship of the entire century upon which we are now entering.

Never since the revival of learning have the students of language had stronger reasons for encouragement than at the present time. Never were their prospects brighter. The horizon of linguistic knowledge is rapidly widening in all directions. The investigator now enters upon his work with a completeness of preparation and a richness of professional appliances never before possessed. At his bidding, one tongue after another which has been silent for ages begins to speak in clear and distinct tones from the distant past; one monument after another delivers up the secret which thousands of years ago was committed to its keeping.

But with all these records open before us, with all the recent revelations from the past fresh in our memories, how little do we really know of the history of the human family! It is only in regard to a few centuries out of all the ages that have elapsed since the creation of man that we have anything like a respectable knowledge, and even within this narrow range of time our information is limited to a few nations and races. In view of such a fact, the recovery of lost history becomes the problem of the age. How transcendently important then must be the work of that devoted band of scholars and philologists who are so industriously collecting, deciphering, and explaining the various records of the past; how numerous and vital the issues involved in their full and complete success! Let us hope that so long as a single language or dialect remains to be deciphered, a single inscription to be read, or a single literary monument to be interpreted, they will never lose heart or desist from their noble work.

The Association thereupon stood adjourned to 9 o'clock Wednesday morning.

WEDNESDAY, JULY 19—MORNING SESSION.

The Association met at the Chapel of the Presbyterian Church, the President in the chair.

The Secretary reported the election of new members:

Mr. W. G. McCabe, Petersburg, Va.; Professor John A. Broadus, Southern Baptist Theological Seminary, Greenville, S. C.; Mr. Thomas C. Murray, Johns Hopkins University, Baltimore, Md.; Professor William T. Gage, Hartford Female Seminary, Hartford, Conn.; Mr. John Storer Cobb, 69 William St., New York City.

On motion, it was

Resolved, That fifty copies of the volumes of Transactions recently published be placed at the disposal of Mr. John R. Leslie, Secretary of the Local Committee at Newport, for distribution to contributors to the funds of that committee.

On motion, it was

Resolved, That a committee of five be appointed by the chair to recommend a suitable time and place for the next meeting.

The President appointed as such committee, Dr. A. C. Kendrick, Professor W. D. Whitney, Professor C. H. Toy, Professor S. S. Haldeman, and Professor J. B. Weston.

Mr. E. G. Sihler, of Johns Hopkins University, Baltimore, Md., presented the first paper of the morning, on "The Historical Aspect of the Old Attic Comedy."

Having called attention to the ultimately historical character of all study of literature, and the subsidiary relations of most disciplines of philology towards history, the author quoted several instances of the beneficial help to historical investigation from several non-historical Greek writers. He treated the theme chosen in a theoretical chapter and a practical one. In the former one he analyzed the literary-historical traditions concerning Attic Comedy which had been handed down from the Alexandrine, the Hadrianic, and the Byzantine period of literary studies, and severed the autoschediastic figments, attributing the origin of comedy to the denunciation by the country people of evildoers from the city, from the small amount of real information conveyed in these "prolegomena."

In accounting for the origin of Comedy from the merry and lascivious vintners' festival of fall-time, he pointed (with Grote) to the analogous origin of a species of poetry which, however, never (unlike Attic Comedy) rose from its homely character—the *versus Fescennini* of Ancient Italy.

Two characteristic literary phenomena of all the ancient Attic Comedies sprung from the origin mentioned, namely the tendency towards the *γελοιοποιία* and the *λαμβικὴ ἰδέα*, as Aristotle calls the latter. These should modify in a certain manner our utilization of the comedy writers as historical sources of information.

This theory of utilization was illustrated by the writer in the second chapter, in which he gave concrete instances, extending from B. C. 440 to 392. For instance, it was pointed out, how grossly incorrect and unfair is the view conveyed in Aristophanes's *Acharnians* about the real cause of the Peloponnesian war, as well as about the occasion of its outbreak and about the part Pericles played therein. But here, as well as in the treatment of Socrates, Aristophanes gives us a clear proof of the consciousness of the masses and the view they held of him. The difficulty of attaining to a positive knowledge of real facts was exemplified in the instance of Cleon; the main value was shown to consist in the indirect evidence given about the state of mind and of things at given times, the conclusion of peace in 421, the desperate state of public affairs in 411 and 405.

In an appendix, the author essayed to show that the communistic theories caricatured by Aristophanes in his *Ecclesiazusae* are really those of Plato. The detailed coincidences were too strong, and an earlier publication of these theories by Plato was highly probable; for many of his earliest dialogues showed how much Plato was occupied with helping towards political reformation and reorganization by an entirely new theory on which to arrange the life of society.

The Secretary read a paper by Professor W. W. Goodwin, of Harvard College, Cambridge, Mass., on "'Shall' and 'Should,' and their Greek Equivalents."

Professor Sewall, in his paper on Greek Conditional Sentences in the 'Transactions' for 1874, and Professor Morris, in his paper on the same subject in 1875, have criticized especially the point in my classification of conditional sentences in which I maintain that the optative in ordinary protasis is "merely a vaguer or less vivid form than the subjunctive for stating a future supposition," and they both maintain the justice of the distinction commonly made between the two forms, based upon the greater or less *possibility* or *probability* that is implied, or upon the presence or absence of an *anticipation* of the fulfilment of the condition.

One great gain has thus far come from the discussion,—the clearer statement of one of the important points in controversy; for I understand it to be agreed that the difference between *ἐάν* with the subjunctive and *εἰ* with the optative is essentially the same as that between 'if he shall' and 'if he should' in English, and that if we can determine the principle that underlies the latter distinction, we have the key to the former. And I am perfectly willing to leave the question to this test: Do ordinary people distinguish the English 'shall' and 'should' in protasis as most grammarians distinguish the Greek subjunctive and optative? I have never found a person not prejudiced in favor of some theory of Greek distinctions, who ever thought of such a principle in English as the one in question. I cannot, however, admit in one case more than in the other the disturbing element of "rhetorical effect," by which supposed anomalies are often explained. If on this principle one form can be used for another at pleasure, I feel very strongly that scientific accuracy demands that we should carefully re-examine the foundation on which the distinction in question is supposed to rest. For example, I cannot admit that there is any such "supernatural intervention," (as the physicists would say) in TER. AND. II. 1, 10: *Tu si hic sis, aliter sentias*, where the future condition is evident enough as soon as the foreign element of "possibility" is eliminated, the sense being: 'If you should ever be in the same scrape, you would take a different view of things.' The fact that the same man might have said a slightly different thing (of course, in a slightly different sense) with the same general effect, does not prove that the two expressions would have been identical in force.

I notice that Professor Morris gives as a rule confirmed by his observation, that *ἐάν* with the subjunctive never can express a future supposition "demanding for its fulfilment a violation of physical laws," and he therefore denies my statement that *ἐάν* with the subjunctive must be used to translate the proverb: "If the sky falls, we shall catch larks." One of the instances adduced by him to illustrate this rule is PLAT. de Repub. II. 359 c, where the supposition of a man possessing the ring of Gyges with its miraculous power comes clearly under the category in question; and he asks whether I think the subjunctive could have been used in this case. I run no risk, surely, in saying 'Yes' here, as I find another reference to the ring of Gyges in the Republic (x. 612 b), in these words: *ἐάν τ' ἔχη τὸν Γύγον δακτύλιον ἐάν τε μή*, and the having the cap of Hades is now added to the first miracle! I cannot think that any such principle as Professor Morris suggests can have existed, if Demosthenes can say (as he does, Phil. III. § 68): *ὥστε μήδ' ἂν ὁ τιοῦν ἢ δεινὸν πείσεσθαι*, where clearly *οτιοῦν* is a sort of *x* for which we can substitute anything imaginable.

I think the mistake here lies in confounding a very common (perhaps the most common) use of the distinction between the optative and the subjunctive with the distinction itself, or confounding the largest species in a genus with the

genus itself. On this point I must refer to the 'Transactions' for 1873 (pp. 69-73), where I have discussed this matter at length, and where I have urged at least one new argument in favor of my view of the subject which is not answered in either of the papers to which I have referred.

I must also refer to the same paper (p. 68) for my special grounds of objection to the classification adopted by Professor Morris and Professor Sewall, both of which (as it seems to me) fail to recognize the "present general suppositions" expressed by *ἐάν* and the subjunctive. I do not refer here to the "general" character which can be given to any class of conditions without essentially changing their nature: this, as I have already said (*ibid.* p. 66), has been recognized by Bäumlein and other grammarians, and is doubtless included by Professor Sewall under "suppositions relating to contingent fact" and by Professor Morris under the "expectant form," as it certainly is by Bäumlein under his single principle of "Tendenz zur Wirklichkeit" which he applies to all subjunctives. I refer, on the contrary, to the use of the Greek subjunctive to express a general condition which the Latin regularly (and the Greek itself occasionally) expresses by the *present indicative*,—a form of condition in which the relation of *ἐάν ἔλθῃ*, 'if he ever goes,' to *ἐάν ἔλθῃ*, 'if he shall go,' is precisely analogous to that of *εἰ ἔλθοι*, 'if he ever went,' to *εἰ ἔλθοι*, 'if he should go.' The former is a "variation" (so to speak) of the ordinary present condition expressed by the present indicative, just as the latter is a variation of the ordinary past condition expressed by the past tenses of the indicative. It seems to me that these "quasi-present" conditions find no proper place in either Professor Sewall's or Professor Morris's scheme of classification, any more than they do in the older scheme of Bäumlein.

Professor B. L. Gildersleeve, of Johns Hopkins University, Baltimore, Md., presented a paper on "The Use of *εἰ* with the Future Indicative, and that of *ἐάν* with the Subjunctive, in the Tragic Poets."

The *ἐάν* condition was divided thirty years ago by Bäumlein into particular and generic. Accepting this division, which is naturally suggested by the character of the apodosis, it is proposed to examine the use of the former class of the *ἐάν* condition as compared with the form in *εἰ* with the future indicative.

The *ἐάν* conditional sentence differs in future relations from the form *εἰ* with the future indicative—

1. In its greater temporal exactness;
2. In the absence of special tone.

For these reasons it is preferred in prose to *εἰ* with the future indicative, which is used chiefly—

1. In minatory and monitory conditions;
2. When the future is used in a modal sense, with translation 'is to', 'must', etc.;
3. In connection with verbs and phrases of emotion (semi-causal), such as *αἰσχύνομαι*, *ἐλεῶ*, *δενόν*, *αἰσχρόν*, κ. τ. λ.

As the harsher, sterner form of the future condition, *εἰ* with the future indicative is far more frequently found in tragic poetry than in normal prose, and occurs in diminishing ratio in the three great tragic poets. In Aeschylus over seventy-three

per cent. of future conditions are in the indicative; in Sophocles, over fifty-four per cent., or, if we leave out the Oedipus at Colonus and the Philoctetes, sixty-two and a half per cent.; while in Euripides only about forty-three per cent. have this form. A striking contrast to the usage of the tragic poets is presented by Aristophanes. In his future conditionals little more than twenty per cent. take the form *εἰ* with future indicative, and of sixty-seven such conditions fifty-three are minatory or unfavorable. Prose writers vary according to theme and individuality. In the speeches of Thucydides the proportion is nearly the same as in Euripides. In Lysias, judging by twelve speeches, *εἰ* with future indicative seems to occur with exceptional frequency. In Isocrates there is a marked variation in different discourses. In Xenophon's Anabasis the proportion is about the same as in Aristophanes.

When *ἐάν* with the subjunctive and *εἰ* with the future indicative are used in antithesis, which does not occur very often, the tendency is to put the more favorable hypothesis in the subjunctive, the less favorable in the indicative. We may compare with this the common elliptical use of *εἰ δὲ μή*, after *ἐάν μὲν*.

Professor Lewis R. Packard, of Yale College, New Haven, Conn., read a paper on "Grote's Theory of the Structure of the Iliad."

The principal German criticisms of Grote's theory (by Friedländer, Düntzer, Ribbeck, W. Bäumlein) were briefly noticed, the last of the four as covering nearly the same ground with the following examination. The purpose of this paper is simply to test the validity of Grote's views and arguments, and to urge what can be said against them.

Grote's first argument is that in the Achilleid "the sequence of events is more rapid, more unbroken, and more intimately knit together in the way of cause and effect" than in the other books. On this point the impressions of different readers will vary. If tested by the number of lines required for the events of a single day, there is no great difference between the Achilleid and the rest of the poem. Four days cover three, five, six, and eight books respectively, while the other days in the action occupy much less room or are passed over in a single line. These four days contain the critical points on which the whole action turns. The same variation appears in the Odyssey, the unity of which Grote admits.

The next general argument is that "the consequences of the anger of Achilles do not appear until the eighth book." It is answered that the method of art in the construction of a poem admits such delays as occur in real life and uses them to increase the suspense and interest of those to whom the poem is delivered. Again, the prompt fulfilment of the promise of Zeus which Grote demands is not in harmony with the character of Zeus as conceived by the poet, nor with his action in the Achilleid itself. Again, the delay may properly be explained by the intent of the poet to display the inability of the other Greek heroes to make up for the absence of Achilles. The scenes where one after another is tried and fails to bear the burden of the fight, are not confined to the parts of the poem that Grote rejects. Grote's objections to this familiar idea of the poem were examined and found to have no weight.

The false dream in the second book and the wall-building in the seventh which Grote considers as marks of unskilful joining of the enlarging material

to the original Achilleid, were next considered and defended against some of his criticisms. The seventh book is admitted to be open to serious criticism, but the particular objections which Grote makes to its account of the wall-building were shown to be unfounded.

Grote's rejection of the ninth book was then discussed by itself. The disasters of the Greeks in the previous books appear sufficient to cause alarm, and such variations in courage as Agamemnon shows between this and the eleventh book are not unusual in the poem. The obstinate desire for revenge in Achilles is not to be gauged by modern morals and seems to find its nemesis in the death of Patroklos. What Achilles asks in the first book is not that the Greeks may be humbled, but that they may be driven back in defeat to their ships, before which event he will not fight. This purpose he repeats in the ninth and sixteenth books. Hence the embassy in the ninth book does not bring what ought to be a full satisfaction to his anger. The subsequent passages, viewed in the light of this theory, are not inconsistent with the previous occurrence of the embassy, as Grote considers them. One line in particular (xiii. 115) he seems to mistranslate.

Hence on the whole, to pass over some minor points, Grote's view of the structure of the Iliad seems to be open to serious and unanswerable objections.

Professor Milton W. Humphreys, of Vanderbilt University, Nashville, Tenn., read the next paper, on "Negative Commands in Greek."

A negative command, when addressed to an individual with reference to a special thing, is likely to offend, because it does violence to the will, and assumes that the person commanded would do the thing prohibited unless forbidden; but a general command is not as likely to give offense, as it generally presumes nothing with respect to what the person commanded is going to do, and often is such that he does not apply it to himself at all. Hence, general commands represented by the present imperative remain unmodified when negative, while special commands represented by the aorist are mollified by substituting the subjunctive for the imperative. In the third person, which often relates to an absent individual, the usual courtesy is not necessary, and the aorist imperative may be used. A similar influence of politeness is found in Latin, Sanskrit, Hebrew, and many other languages, ancient and modern.

(Some special considerations are omitted here.)

Professor C. H. Brigham, of Ann Arbor, Mich., read the last paper of the morning, on "Cornill's Examination of the Aethiopic Book of the 'Wise Philosopher.'"

Maṣḥafa Falāsfā Ṭāḥibān, 'The Book of the Wise Philosopher,' has been studied from the original Aethiopic manuscripts by Dr. Carl Heinrich Cornill, who has translated the text and illustrated it by copious notes from other Oriental tongues. The book itself is of Greek origin, and has been many times translated into Oriental languages. The Aethiopic version was made from an Arabic version now lost. The Aethiopic translator was a Bishop, Michael by name, of whose life and other work no account has survived. Of this Aethiopic version

there are several manuscripts in the libraries of Europe. The two which Dr. Cornill studied are the codex of Frankfort and the codex of Tübingen. Of these the Frankfort codex is the better preserved and more complete, written on two hundred and nineteen large octavo parchment pages, in double columns. Marginal notes in red ink have been added, and alterations and erasures made, by a later hand. The Tübingen codex, of inferior execution, is written in flowing script on eighty-four pages of paper. It contains only three-quarters of the book. Other manuscripts of the book, not used by Dr. Cornill, are in the National Libraries of London and Vienna. The book is alluded to by the Dutch author, Theodore Petraeus, in a note in his translation of the Aethiopic Book of Jonah into Latin, published in 1660. He speaks of the book as of high authority among the Aethiopians, as well for its thought as for its style.

Of the Arabic original nothing is known. It was probably written in the jingling prose which the Arabs prize as the most beautiful literary style. The compiler was evidently a Christian, familiar with the church fathers and classical Greek and Roman writers, as well as with unknown Arabic authors. His quotations are various and numerous. The introduction to the book is a grandiloquent glorification of wisdom. It rehearses the benefits of the wise counsels of the book, and asserts that it will save readers from heresies as well as from sins. It praises the Scripture as the source of all true knowledge, and exalts the capacity of the human soul. The book itself has no logical order, but is only a loose collection of disconnected sayings, of proverbs, stories, and prayers. There is a long list of the proverbs of Haikar, some of which are striking. The proverbs of Sextus, six of which are given, are sound moral advice. The citations of Greek wise men in the Aethiopic book are not in their thought or their phrase. Plato's talk is unspiritual, and Aristotle utters what sounds like Hebrew proverbs. The citations from Gregory and Basil are not in the style of their genuine writings. In the Frankfort codex there is a story of Socrates and the King, in which the philosopher takes the part of the cynic Diogenes. Another saying of Socrates seems to have been borrowed from the Arabic of Hussaim. The book has several sayings of Diogenes, and also of Alexander the Great. It has also a short prefix, in four parchment leaves, in which are two prayers to Christ and one to the Virgin Mary; one of the prayers is in verse. There is a suffix of ten parchment leaves, which contains an Aethiopic translation of the Creed of Jacob Baradaeus.

As a literary work the book is not of high value. Its chief importance is in illustration of the Aethiopic language and its relation to cognate dialects.

A recess was taken until 3 o'clock.

AFTERNOON SESSION.

The Secretary reported the election of new members :

Mr. H. H. Smith, Shelbyville, Tenn.; Professor W. B. Carr, Petersburg, Va.; Mr. H. C. G. Brandt, Johns Hopkins University, Baltimore, Md.; Professor D. S. Martin, Rutgers Female College, New York City; Mr. James W. Shearer, Liberty Corner, N. J.

Professor D. S. Martin presented an address of welcome from the New York Academy of Sciences; and it was, on motion,

Resolved, That the thanks of this Association be offered to the New York Academy of Sciences for its address of welcome; and that this Association takes pleasure in reciprocating the kind sentiments therein expressed.

On motion, it was

Resolved, That a Committee of five be appointed by the Chair to nominate officers for the next year.

The President appointed as such Committee, Chancellor Howard Crosby, Professor Schele De Vere, Professor J. B. Sewall, Professor Tracy Peck, and Professor De Witt Reiley.

Professor Samuel Porter, of the National Deaf Mute College, Washington, D. C., read a paper on "The Terms 'Substantive Verb,' and 'Verb of Existence,' and the Nature of the Distinction of Subject and Predicate."

Certain recent lexicographers have misapplied the terms in question, restricting them to the signification of simple existence, in contradistinction to the use as copula: namely, Freund, followed by Andrews and by Riddle ("substantive verb"); as likewise Liddell and Scott, but without authority from Passow; and Robinson ("verb of existence") in his "Greek and English Lexicon of the New Testament."

I.—HISTORY OF THESE TERMS.—In Priscian (*Inst. Gram.*, VIII., x., 51) we read, ". . . . excepto *sum* verbo, quod ὑπαρκτικὸν Graeci vocant, quod nos possumus substantivum nominare;" he employs the term repeatedly (see VIII., XVIII., 101; XI., i., 3; XIII., iv., 18, 19, 20; XIII., vi., 34; XVII., v., 35; XVIII., i., 2, 5, 6, 10, 15). In most of the instances, we have "verba substantiva vel vocativa" as in similar construction. In all it is *sum* as copula. Priscian, doubtless, took the designation from Apollonius Dyscolus, in whose extant work, *περὶ σύνταξεως*, there is a reference (p. 219, ed. Bekker) to the ὑπαρκτικὰς σύνταξεις, with εἰμί as copula. Theod. Gaza (Book IV.) divides neuter verbs into "τὸ μὲν ὑπαρκτικόν, τὸ δὲ οὐ." He resolves the ῥῆμα (finite verb) into the cognate noun or participle and the ὑπαρκτικόν of the same finite form. He uses the term, also, in treating of certain constructions with εἰμί as copula. J. C. Scaliger (*De Causis L. L.*, Cap. CXII., on the Verb *sum, es, est*), after remarking that we can say "Cæsar is white," as well as "Carbo is a dog," proceeds: "Quare hoc verbum tam accidens quam substantiam quum significet, pessime a grammaticis verbum substantivum dictum est." He goes on to say that it can be used either simply added to a noun, as "Cæsar est," or as copula, as "Cæsar est albus."

The designation "verb substantive" is much older than "noun substantive." The origin of the latter is hard to be determined. Priscian distinguishes the "nomina adjectiva" as a class, and says (II., v., 25): "Adjectiva autem ideo vocantur, quod aliis appellativis, quæ substantiam significant, vel etiam propriis,

adjici solent";—but he never designates the opposite class as *substantiva*, or recognizes it as a class that need have a name. Gaza, also, marks a class of nouns as adjective, and two others as proper and as appellative, but none as substantive; though the proper and the appellative he distinguishes, as the one signifies first, or particular, and the other second, or general, substance (*ὀυσίαν*). Scaliger is the first grammarian of note who employs the designation. He speaks of it as current then and previously, and as the opposite of "noun adjective"; though some would prefer, he says, *fixum* and *mobile*; and he himself, *essentiale* and *denominativum* (*De Causis*, xci., cxxvii., cxxx.). Some forty or more years earlier, in a school-book, *Fundamentum Sclolarium* (Basiliae, 1499), nouns are described as of two sorts, "substantiva" and "adjectiva"; and the *Exercitium Grammaticale Puerorum*, 1495, treats "de generibus nominum adjectivorum, substantivorum, et participiorum." So that Dr. K. E. A. Schmidt (*Beiträge zur Gesch. der Gram. d. Gr. u. d. Lat.*) is not quite correct in what he states on this point.

G. J. Vossius says (*De Analogia*, III., ii.) of verbs that are neither active nor passive in sense, "quaedam neutrum, ut *sum*, *fio*, *morior*, *intereo*, quæ dicuntur substantiva, quia notat substantiam esse, fieri, vel esse desinere"; a quite arbitrary extension of the term on the part of Vossius. See, further, his use of the designation in *De Constructione*, xxiv. John Milton (*Grammar*) gives the rule of syntax for "the verb substantive *sum* and such like." Dr. John Wallis (*Inst. Logica*, II., ii.) says the copula is the "verbum substantivum (quod dici solet) *sum*, *es*, *est*," and the essence of every verb as such. Wolff (*Philosophia Rationalis*) says, "Copula non est nisi verbum substantivum praesentis temporis." The *Grammaire Générale de Port Royal* makes affirmation the essence of the verb, and proceeds: "Selon cela, l'on peut dire que le verbe de lui-même ne devait point avoir d'autre usage que de marquer la liaison que nous faisons dans notre esprit des deux termes d'une proposition; mais il n'y a que le verbe *être*, qu'on appelle substantif, qui soit demeuré dans cette simplicité," etc. (Chap. xiiii). It says further (Ch. xviii.) that all other verbs, as conjoining some attribute with the affirmation, might be called *adjectifs*. It makes of the verb *to be* an "adjective verb" when it signifies simple existence. Beauzée, instead of the terms substantive and adjective, applied to verbs, prefers *abstrait* and *concret*; and Du Marsais, *simple* and *composé*. James Harris (*Hermes*, I., vi.), specifying "the verbs *is*, *groweth*, *becometh*, *est*, *fit*, *ὑπάρχει*, *ἔστί*, *πέλει*, *γίγνεται*," says: "The Latins have called them *verba substantiva*, 'verbs substantive,' but the Greeks ῥήματα ὑπαρκτικά, 'verbs of existence,' a name more apt," etc. The principal of those verbs is the verb *ἔστί*, *est*, *is*."

In some German Cyclopædias—Zedler, Walch, and probably Chauvin—*habe* is given besides *bin* as verb substantive. Heyse, in his *Schulgrammatik*, says that *sein* as copula is called "verbum abstractum (weniger gut, v. substantivum) oder reines verbum"; and that *werden* and *haben* when mere form-words are "verba abstracta," and that all others are "verba concreta (auch v. adjectiva genannt) oder gemischte verba." In Zumpt's Latin Grammar (Eng. version), the verb *esse*, as copula, is uniformly spoken of—improperly so—as "the auxiliary *esse*." Ueberweg (*Syst. der Logik*), also, calls *sein*, in the same sense, "Hülfsverbum."

To conclude: It appears that the term "substantive verb" originated in an inadequate and faulty rendering from the Greek, since *οὐσία*, not *ὑπαρξίς*, is the Greek for substance. Neither term was applied with any special reference to the

notion of bare existence. Priscian gives nothing in the way of reasons for the original term or the rendering. The English language probably owes the expression "verb of existence" to the author of *Hermes*; there is nothing corresponding with this in the term *Existentialsatz* (proposition of existence), used sometimes by German logicians, and applicable only when the verb is used not as copula. The citations given above make the *usus loquendi* of the terms in question sufficiently evident.

II.—THE DISTINCTION OF PREDICATE AND SUBJECT.—Every proposition gives us a complex object of thought, involving as components at least two thought-objects in mutual relation. E. g., 'Brooklyn is near New York.' Here we have one object, Brooklyn, as subject, and a relation to the other, New York, as predicate. The total object remaining the same, New York might be the subject, and the relation to Brooklyn the predicate. It is just so, when the relations are distinctly contrasting, as in the case of a bridge over a river, or a statue on a pedestal. Again, we may have, e. g., 'The horse is black.' Here a part of the total object, related to the rest and to the whole, is a something, whether we say it is a quality, or a sense-presentation, or a sense-product. Again, e. g., 'The man walks.' Here the total object includes the feet and limbs, the ground, and places from and to which the man walks. And we can make, for instance, feet the subject, and say: 'The man's feet carry him.' Every transitive verb requires a distinctly prominent second object, which can take the place of the first as subject.

What the total *object of thought*, as such and by itself, thus gives is, however, merely the distinction of subject and attribute—rather it should be said, merely the foundation for even this distinction. For that of subject and predicate, we have to look further, namely, to the *mode of thought*. This is meant to include not only knowledge assured, belief, doubt, supposition, etc., but any desire, emotion, or intent of the speaker, as respects the objects or the words uttered. We have not a predicate, till we come to language as used for communication. The mode of thought, as respects the predicate, is a desire to make known something, and such as leads to the use of the word, or sign, as a means to the end. Or, more accurately, it is a desire to make known one's own knowledge or belief of some fact, and leading to the expression as a means. This is the mode of *affirmation*. As there is no predicate without a subject, another mode of thought is involved as concerns the latter. This may be called the mode of *designation*, as presuming that the object is already known, and simply indicating or designating it as a subject of the attribute affirmed. These two modes of thought, thus existing together, are the primary ground of the distinction of predicate and subject.

It accords with this explanation that the words earliest set apart formally as verbs, or predicative words, should be those signifying temporary actions or events. Verbs and nouns are alike connotative of attributes, temporary or permanent; but there would be far more frequent occasion for affirming the temporary than the permanent, while the latter would, in most cases, be simply designated as subjects of an attribute affirmed. It would be only ordinarily, not necessarily, so. Two primitive men seeing an animal in the distance running, one might say to the other, 'That—there—run—wolf,' making 'run' the designative word, and 'wolf' the predicative,—neither, it is to be observed, being yet a noun or a verb, but each merely connoting an attribute. The ordinary, not the exceptional,

would, however, determine the earliest application of the formal. The designative and predicative would thus coincide, to a large extent, with being and activity, with substance and accident, with the more and the less concrete, yet without having any of these as the real ground of the distinction of subject and predicate, or of noun and verb. These relations are, however, not without influence when in the progress of language the primary ground falls away in part, as that it does will presently be shown.

Many propositions give us two nouns, equally known beforehand, and alike subjects by designation; e. g.: 'Brooklyn is near New York'; 'John loves his father.' Here we have to seek for a further reason why one stands as subject and the other is subordinated to the predicate. We find this in precedence, or prominence, as the center of interest, as that about which there is the desire to know or to make known. Also, as between a proposition and its logical converse, this may often be the sole ground of the distinction; e. g., 'Some Frenchmen are learned men;' conversely: 'Some learned men are Frenchmen.'

But the forms of language are so accommodating, or elastic, that in many cases neither of the foregoing reasons will hold good for the grammatical form that is actually employed.

Thus, under any conceivable circumstances, we should probably say, 'Brooklyn is near New York,' rather than 'New York is near Brooklyn'; for the reason, doubtless, that Brooklyn is the smaller place. If, in view of the dead body of a man, one should say, 'An Indian shot him,' the subject in thought would be the same as if it were said, 'He was shot by an Indian.' In Latin and Greek, often there would be no reason for calling the nominative and not the accusative the subject, were it not that in the simplest form of sentence the subject is in the nominative case. The use of the article in Greek in instances such as *Μακάριος οί πατέρις*, etc., accords with the primary ground of the distinction as stated above; but, when prefixed to an object accusative, the article serves to bring that also really under the designative mode, and may thus sometimes give it the precedence in this respect over the nominative. In propositions of identity, as, 'Thou art the man'; 'To-morrow is our wedding-day'; the predicate-nominative is the real subject in thought as often as otherwise. In numerous instances the predicate verb itself is no predicate in thought. If, in sight of a person riding, one says, 'He rides well,' the quality, not the fact, of the riding is what is affirmed. To say, 'The emperor sits on the right,' might mean: 'The one sitting on the right is the emperor.' If one should say, 'Mr. A. B obtained his appointment by corrupt means,' the real predicate would be the word 'corrupt,' formally indicated thus: 'The means by which he obtained his appointment were corrupt.' Consider the different forms employed by different languages for the very same thought. The forms of language have not a constant value as exponents of thought-relations. On this head see Dr. Steinthal in various places. See also Dr. Wallis (*Inst. Log.* II., ii.). See also articles by Geo. v. d. Gabelentz, in the *Zeitschrift*, etc., of Messrs Lazarus and Steinthal (Vols. VI. and VIII.), in which he distinguishes what he calls the psychological subject and predicate from the grammatical.

In short, all that can be claimed universally for the finite verb is that it is necessary to give predicative value to the normal sentence; though sometimes itself signifying no part, and at other times not the main part, of the predicated notion. While the forms of language have their ground in forms of thought,

the forms, once moulded and fixed, accommodate themselves to a great variety of content. The form actually employed in a given case is often determined by reasons different from the ground of its origin as a form.

The writer of this paper does not accept the dictum that every expression of thought requires both a subject and a predicate. In impersonal verbs, the pronoun or pronominal termination is a formal element that serves merely to give affirmative value. As in *tædet me vitæ* the real subject is *me*, so in *it rains*, *pugnabatur*, etc., there is no real subject. And, there being no subject, there is, in the strict sense, no predicate; there is only something affirmed as existing. And, further, *pugnabatur* might be drawn out in a detailed narrative, throughout which there should be no other than a formal distinction of subject and predicate. In very much of narrative and descriptive discourse, what belongs to the predicate in thought covers more than what is predicative in form.

In the members of a syllogism, that the signs of quantity, 'all,' 'some,' etc., are affixed normally only to the subject, is in accordance with the primary ground of the distinction in question; but the distinction itself is no way essential to the reasoning process (see Sir Wm. Hamilton's *New Analytic of Logical Forms*).

The primitive, the most simple, and a still much used means of indicating the distinction of (the real) predicate and subject, is emphasis, in the way of stress, tone, pause, etc. In the sign-language of deaf mutes, what corresponds to this in gesture and expression is the sole means of indication. Another means, equally primitive, is order of collocation. The natural order will, unquestionably, put the subject first, in the absence of other and countervailing reasons. In some rude languages, particles of a very indefinite significance serve the purpose, and do in some cases fulfil the office of copula—such, e. g., as the *wa*, a grouping and separating particle in Japanese, and the *ja* (*ya*) of the Alifurese in North Celebes. In the Dakota, there is an article, postpositive, annexed to words and groups of words, and often distinguishing subject from predicate; e. g., "And swine what eat *the*, even-that with fill-himself desired;" "Thy-kingdom *the*, come shall" (the *shall* a mere particle). (Riggs's *Grammar*, etc.) In Hebrew, the use of the personal pronoun and of certain particles, to a large extent, in place of the substantive verb, is well known to scholars. Pronominals serve naturally for emphasis and for grouping. It was thus that they became the signs of predication as affixed to the Indo-European verb.

As to the significance of the so-called copula, we have in it something more than a mere link, a simple *nexus*, joining attribute to subject. For, in what grammarians call "the attributive relation," there is this connection, but no copula. A copula involves the affirmation or assertion which is essential to predication. Affirmation involves and expresses belief in objective actuality, and thus in a sense signifies this actuality, that is, the existence (or non-existence, as the case may be) of that which is predicated. In this view, the term "verb of existence" seems not inappropriate, but not to be understood as at all implying that the use as copula was derived from the signification of simple existence. The real copula is, however, the personal termination in the finite verb, and in every finite verb; for the inherence-relation indicated by the participle or infinitive, even of the verb 'to be,' involves no affirmation, and where this is not there is no copula.

The paper concluded with remarking upon the importance that grammar, as a disciplinary study, should be kept free from fictions and false theories, and of observing a due discrimination between logical and grammatical relations.

Professor Tracy Peck, of Cornell University, Ithaca, N. Y., read a paper on "Certain Differences among the Ancient Romans in the Pronunciation of their Language."

The object of the paper was to show that at the period of the greatest purity of the Latin language there were recognized and definable differences in the pronunciation of educated Romans.

Attention was first called to some of the positive characteristics of the standard utterance—that of a cultivated circle at the capital. The quality of this pronunciation was further illustrated by its contrast with some features in the speech of several classes.

Several peculiarities of the boorish pronunciation—the *vox rustica*—were noticed, such as the excessive use of the aspirate, the assimilation or complete identification of different vowel-sounds, the indifference to hiatus and general disregard of euphonic and rhythmical effects, the over-treatment of words as enclitics and proclitics, the heedless enunciation of final letters and syllables, a tendency to give the language an accentual character, lallation, and a flat, drawling utterance.

There was a large class that tenaciously clung to the archaic speech. The old-fashioned pronunciation was in many respects like the rustic. Among its other peculiarities were mentioned the frequent discarding of final letters and syllables, the syncope of consonants, the treatment of the first vowel in reduplicated perfects, and the production of emphasis by aspirating vowels and consonants.

The presence of many Greeks and the great use of the Greek language in Rome must have exercised an important influence on the Latin language, and it was shown that native critics warned very earnestly against excessive modification and adulteration of their pronunciation from this source.

Educated Romans differed in regard to many points in the quantitative feature of their language, and pronounced accordingly. Reference was made to discussions among the native grammarians about the quantity of many vowels, and the usage of the most painstaking folk was cited as proof that in this particular there was great practical latitude and variety.

Those who spoke in a sing-song tone were next characterized and shown to have formed a numerous body, and then some of the exactions were given of the pedants, or sticklers for absolute correctness in pronunciation.

After this sketch of several classes of speakers, mention was made of some individual differences and defects in pronunciation, as those of Cicero, Julius Caesar, Augustus, and Maecenas.

In conclusion, the speaker urged that, as the best native speakers of Latin differed among themselves in theory and practice, but labored harmoniously and to the end to come nearer to the ideal pronunciation, so there is no ground for discouragement or for detraction if those who would restore the ancient pronunciation still differ in many points, and perhaps in all points fall below the true standard.

Professor W. D. Whitney, of Yale College, New Haven, Conn., next read a paper on "The Question of Indo-European and Semitic Relationship."

The author explained that he had received a public letter* from Professor von Raumer, of Erlangen, taking exception to the views expressed by him adverse to the relationship of Semitic and Indo-European language, and setting forth in reply a succinct statement and array of evidence in favor of that relationship. He desired to make a brief rejoinder before the Association and in its Transactions, rather than in the form of a separate publication. He had really nothing of importance to say which he had not before said. The question involved is the general one of the value of individual linguistic correspondences as evidences of relationship, a question already more than once, in different forms, brought up and discussed before the Association. That there exist a certain considerable number of such correspondences between these two families, is not to be denied. In the old time, no one would have thought of doubting their competence as proof. But the progress of linguistic science has given a wholly new aspect to such matters, showing that every case of apparent correspondence must be judged in the light of the entire relation of the languages compared. As between languages proved to belong to different families, the highest degree of improbability belongs to resemblances which between nearly related tongues would pass without question; and especially when the families are so discordant in their whole structure as are these two. Semitic language is more unique and anomalous than any other, so far as known, in existence. If it really started from the same beginnings as the Indo-European, it has undergone such a peculiar and disguising development as could hardly by any possibility allow traces of the fact to remain. The main substance of von Raumer's argument consists in a series of thirty verbal correspondences, between weak or geminate Hebrew roots and Indo-European words; and he claims respecting them that, both in number and in degree, they are altogether beyond what could be explained as the result of chance, or of anything but genetic connection. This claim is by no means to be admitted. On the contrary, the resemblances wear the ordinary aspect of those on which, in all ages, false etymologies have been wont to be founded. Some of them would not pass for good even between two Indo-European branches. Many of them are (if we are allowed to cast out, as desired, the third Semitic radical) of that kind which are called "too good to be true"—that is (like *ὄλος* and *whole*), beyond the measure of what is to be expected except between closely related dialects. Such are to be found, as the obvious result of accident, between any two languages in the world, in numbers of which no investigation has yet determined the possible limits.

In one point, and only one of consequence, Professor von Raumer misunderstands the views which he opposes: he regards it, namely, as held by his opponent that the problem of Semitic structure must be completely solved within the circle of the Semitic languages themselves, before they can be compared with other languages. That is an error. Here, as elsewhere, the sphere of legitimate and fruitful comparison is unlimited, provided the legitimate method be followed. First, a thorough and exhaustive comparative investigation of the Semitic dialects among themselves must be made; and, till this is done, far better than at present, all outside comparison is premature. Then the other families may be brought in, with a distinct aim at solving together the question of their relationship to the Semitic and the problem of Semitic structure: the two being so connected

**Sendschreiben an Herrn Professor Whitney über die Urverwandtschaft der semitischen und indogermanischen Sprachen, von Rudolf von Raumer.* Frankfurt, 1876. Svo. pp. 20.

that the former cannot be solved without the latter. Apart from this method, no solid and abiding result, it is believed, can possibly be reached; and all the surface comparisons and discussions now carried on are unscientific, and a lamentable waste of time and energy.

Professor Whitney said in conclusion that he was far from maintaining that Semitic and Indo-European are not and cannot be related; no one has the right to say that; he only asserts that their relationship is by no means demonstrated, and that the time for demonstrating it has not yet come: as a matter of private opinion, he has no confidence that it will ever arrive.

Dr. J. Hammond Trumbull, of Hartford, Conn., read the last paper of the afternoon, on "The Algonkin Verb."

Professor H. Steinthal, selecting as types of American speech the Mexican and the Greenlandish (Eskimo), decides that the former has nouns, but no true verbs, and that in the latter "the sentence is not founded on Subject and Predicate," but centres in the Object; "the Verb is without a copula and the Noun without subjective character" (*Charakteristik*, 218, 226). Dr. Friedrich Müller, of Vienna, in his *Der grammatische Bau der Algonkin-Sprachen* (1867) and *Allgemeine Ethnographie* (1873), though he concedes true verb-forms to the Mexican and Dakota languages, denies them to the Iroquois and the Algonkin. "The distinction between the predicative and the dependent relation is," he says, "utterly unknown to the Algonkin languages." They do not distinguish the noun from the verb, and, "from the etymological point of view, they know *only a noun*, which, when it is furnished with *possessive* suffixes corresponds to our expression by a verb." Thus, the Algonkin verb becomes a 'nomen actionis,' with or without possessive affixes: e. g. Alg. *pimose* ('he walks') resolves itself into 'his walking'; *ni-sakil-ig-o* ('I am loved') is 'my being-loved by him—somebody, somewhere.' In his latest work (*Grundriss d. Sprachwissenschaft*, I. Abth. 1, s. 15) Dr. Müller again names the Algonkin among languages 'welche gar kein Verbum besitzen.'

Very different is the conclusion at which Bishop Baraga arrived after twenty years' study of the Chippeway, an Algonkin dialect. "This," he wrote, "is a language of verbs. . . All depends on the verb." Father Lacombe, after passing as many years among the Crees, and compiling a copious dictionary of their language, says: "It is nothing but a language of verbs:" and Mr. Joseph Howse, in his Cree Grammar, pronounces the Algonkin verb, "as respects its nature and essence, strictly analogous to the part of speech in European languages, bearing the same name, viz. as *predicating* being, or manner of being, or acting." In fact, no one who has learned to speak or write an Algonkin language, without having first determined its 'inner form' by the light of ethno-psychology, seems to have suspected that the verb on which "all depends," and from which every noun is formed or derived, is really *no* verb, but itself only a noun in disguise, that its pronominal affixes are merely possessive, not subjective, or that "the idea of time and place is altogether absent" from it.

It was proposed, in this paper, to examine the grounds on which the genuineness of verb-forms in Algonkin languages has been denied. Before entering on the examination some peculiarities of grammatical structure of these languages were noticed; particularly, the inflection of nouns, the formation of the possessive,

'obviative,' 'sur-obviative,' and locative cases, the law of euphony which regulates the vocal connection of the formative with the principal root; and the "vowel change" which takes place in the root, in the subjunctive mood, in participles and gerundives, when the action of the verb is (as Mr. Howse expresses it,) "generalized, or rendered indefinite in respect of time," or "implies custom or habit in the subject." This change—which Eliot (*Indian Grammar*, 26) described as "a flattening of the first vowel of the root, in the suppositive mood"—is one of the most strongly marked peculiarities of Algonkin grammar. "It occupies us in all our conjugations," says Baraga, who devotes more than twenty pages of his *Otchipwé Grammar* to its illustration. No view of Algonkin languages in which this feature is unnoticed can be even approximately complete. Yet it seems to have escaped the observation of Professor Steinthal and Dr. Müller.

The relation of the Algonkin noun to the verb was next noticed. It was shown that names which must have been among the earliest formed of those now in the vocabulary, are formed directly from verbs or on predicative roots. The names for 'river,' 'rain,' 'path,' 'father,' are verbals. The 'nomen actionis' is formed from the verb in the indicative, but is distinguished, by its affix, from the conjugation (predicative) form; while the 'nomen agentis' is formed from the subjunctive or indefinite mood, with a change of the vowel of the root: e. g. *pimosé* 'he walks' (literally, 'passes'), *pimose-win* 'walking,' a walk, but *pemoset* 'one who walks,' a walker.

From a discussion of the forms of primary verbs, active-intransitive and subjective, it was argued, that the characteristic function of the verb is as unmistakably indicated in Algonkin as in Indo-European speech, by special forms devoted to the expression of the predicative relation; that verbs are formed on predicative roots, and not from nouns by the help of affixes denoting possession; that the formative elements, whatever may have been their original character, have lost all traces of independence; that the distinction between the predicative and the dependent relation is well marked, in every Algonkin dialect; that the verbal noun with a possessive pronoun is never confounded with the predicative verb; and that the relation of the subject to the activity is as clearly apprehended, and as formally expressed, as that of the subject to the object.

The Association thereupon stood adjourned till to-morrow morning.

THIRD DAY—THURSDAY, JULY 20.

MORNING SESSION.

The Secretary announced the election of new members:

Professor O. M. Fernald, Williams College, Williamstown, Mass.; Mr. S. P. Andrews, 75 West Fifty-fourth Street, New York.

The Rev. J. Colver Wightman, of Taunton, Mass., read the first paper of the session, on "The Notation of the Palatal Sibilant in English."

Written language admits of two dissimilar systems of representation. One is ideographic, the other phonographic. The former employs as the vehicle of

communication *thought-symbols*; the latter *voice-signs*. The one attempts to make the mental movement legible, the other to make articulate speech visible. Pictorial writing represents the former; alphabetic writing, the latter. The essential superiority of the alphabetic system is universally conceded. Its adoption by all the most enlightened nations is a verdict from which there is no appeal. Hence, the essential feature which pervades and characterizes the system ought to be tenaciously maintained.

All alphabetic writing is theoretically phonographic. The ideal perfection of the system demands as many symbols of uniform application as there are elementary sounds in the language. The English language, notwithstanding the obvious deficiencies of its alphabet and the consequent irregularities of its orthography, nevertheless belongs to the cosmopolitan sisterhood of tongues whose system of writing is alphabetic. Its original character, though seriously impaired, is not altogether lost. The language has outgrown its old alphabetic dress. The result is a loss of symmetry, which threatens loss of original generic character. The omission of the Phœnician letter *shîn* from the Roman alphabet was a misfortune. The lack of it mars the orthography of many languages; English suffers most. English articulation recognizes four sibilants: two are surd and two sonant. The most common symbol of the tongue-tip surd sibilant is *s*; of its sonant mate, *z*. To denote the palatal or tongue-face surd sibilant, the digraph *sh* is often used; to denote its sonant mate, *zh* is used in dictionaries. The deformity caused in English orthography by the lack of a symbol to represent the surd palatal sibilant illustrates our imperative need of an enlarged alphabet.

This sound occurs in about three thousand four hundred and forty-seven words which are in common use. This estimate includes only such words as are inserted in Worcester's *Comprehensive Dictionary*. In some of them the same sound occurs twice. It is represented by twenty-two different letters and combinations of letters, as follow: in

		<i>No. Words.</i>			<i>No. Words.</i>		
Class 1, by	<i>c</i> , as in	'associate,'.....	52	Class 2, by	<i>ce</i> , as in	'ocean,'.....	60
" 3, "	<i>ch</i> , "	'machine,'.....	56	" 4, "	<i>che</i> , "	'truncheon,'....	6
" 5, "	<i>chi</i> , "	'falchion,'.....	3	" 6, "	<i>chs</i> , "	'fuchsia,'.....	1
" 7, "	<i>ci</i> , "	'ancient,'.....	203	" 8, "	<i>cy</i> , "	'halcyon,'.....	1
" 9, "	<i>s</i> , "	'nauseate,'.....	34	" 10, "	<i>sc</i> , "	'prescience,'...	5
" 11, "	<i>sch</i> , "	'schist,'.....	4	" 12, "	<i>sci</i> , "	'conscience,'...	11
" 13, "	<i>se</i> , "	'nauseous,'.....	3	" 14, "	<i>sh</i> , "	'ship,'.....	936
" 15, "	<i>shi</i> , "	'cushion,'.....	2	" 16, "	<i>si</i> , "	'tension,'.....	73
" 17, "	<i>ss</i> , "	'fissure,'.....	13	" 18, "	<i>ssi</i> , "	'passion,'.....	82
" 19, "	<i>t</i> , "	'negotiate,'.....	40	" 20, "	<i>ti</i> , "	'action,'.....	1836
" 21, "	<i>x</i> , "	'sexual,'.....	5	" 22, "	<i>xi</i> , "	'fluxion,'.....	21

The figures after the sample words represent the number of words in the several classes. Two additional facts need to be noted in order to show how far the present English orthography has wandered from the primary law on which alphabetic writing is founded. The first is, that all the above letters and combinations of letters are besides overworked in representing other sounds. The second fact to be kept in mind is, that lexicographers, in order to indicate the pronunciation of this class of words, usually spell them with other letters, because the historic orthography is beyond the help of diacritic marks. This deformity in the method of writing English arises from its scant supply of voice-signs.

The language sorely needs an enlarged alphabetic wardrobe. In a cosmopolitan aspect the present dress of English speech is as ridiculous as we should appear in the costume of our ancestors.

If we compare the heterogeneous methods of writing this sibilant in English with the modes of writing analogous sounds in other tongues, the deficiency of our alphabetic resources becomes equally manifest. In the earliest attempts to indicate sound by symbols, it is not probable that the sibilants were distinguished from each other in representation. In the ancient Hebrew alphabet there is no character for *zayin* or *samekh*. But in the time of the Hebrew judges there was a palpable distinction between שׁפֿלָה and ספֿלָה, which is registered in the national literature by different characters. In Syriac, *senkath* always takes the place of the Hebrew *sin* in cognate words; and the Chaldaic generally uses *samekh*. In Arabic and in those languages which use Arabic letters, as in Turkish, modern Persian, Afghan Virdû, the two surd sibilants are distinguished from each other by diacritic points. In Sanskrit, three sibilants are represented by appropriate characters. The laws of euphonic change prove that each represents an elementary surd sound. In old Bactrian, not only are two surd sibilants represented by characters, but their sonant mates also, which are wanting in Sanskrit, have their symbols. There is, moreover, an Avestan character which Spiegel calls *überzählig*, or "supernumerary." The modern languages of India which use some modification of the Devanâgarî characters, as Assami and Hindî, follow the custom of ancient Sanskrit. Gužurâti, the mercantile language of western India, however, recognizes but two sibilants which are expressed by separate symbols.

The Tamil, which belongs to the agglutinative class of languages, and is spoken by about fifteen millions of Dravidian ancestry, recognizes but one sibilant; but the Telûgû, the Canarese, the Malayâlam, and the Tûlû imitate Sanskrit usage and have symbols for three sibilants. The notation of Barmis (or Burmese) is strictly phonetic, but the symbols for the surd palatal sibilant are digraphic.

In ancient Latin, the palatal sibilant was not recognized and hence had no symbol. In Spanish, the process of assibilation has never created a demand for another sibilant character to denote it. In Italian, the old Latin *s* before soft vowels became palatal, and the digraph *sc* is used to express this sound. In Portuguese, this sound is represented by *x*; in Wallachian, also, by a special character. The old Latin *c* (hard) became sibilant in French and Provençal and the digraph *ch* was appropriated to represent it.

Neither ancient nor modern Greek contains this sound. Fortunately, a character to represent it was borrowed by the inventor of the Glagolitza for the use of the people then inhabiting Illyria, Dalmatia, and Bulgaria. Thence it was incorporated into the Kyrilitza, the Russian alphabet, and into the alphabets of all those nations which are affiliated with the Greek Church.

There is no reason to believe that the sound occurred in either ancient Gothic or early Anglo-Saxon. In German it is frequent, and its proper symbol is *sch*, which is never ambiguous. In classic Welch and Danish the sound does not occur. The Irish tongue is singularly deficient in alphabetic symbols. The language may be said to be clothed in worn-out shreds of letters. Two surd sibilants occur and they divide one letter between them. In Swedish the surd palatal sibilant is indicated by *stj*, *sj*, and *skj* in all positions, and by *sk* before soft vowels: as, *skjorta* 'a shirt,' *skjopp* 'a ship.' This is the largest number of

symbols I have noticed in any European language to denote a simple sound; but there is here no ambiguity; the notation is simple in comparison with the protean variations of English writing. A simple symbol to denote this sound in English is extremely desirable. Its use would save in the aggregate a vast amount of mechanical labor in writing. It would simplify orthography. It would tend to unify pronunciation. It would diminish the labor of teachers and pupils and at the same time increase knowledge. It would reduce the cost of printing at least one per cent., saving the cost of one volume in every one hundred, and the cost of one entire edition of a daily paper in every one hundred days. Accuracy of alphabetic notation measures the progress of civilization. The recovery of a symbol equivalent in value to that which was lost from the Phœnician alphabet would wipe away the deserved reproach of English and American scholars, and register the advent of a new era.

Accuracy in the use of other instruments portends the possibility of improvement in linguistic implements. But it must not be forgotten that great principles of acknowledged worth often mature but slowly.

The restoration of the old long *s* to our alphabet to represent this sound would answer the necessities of English speech. But most of the Romanic languages need another letter for the same purpose, though not so imperatively as English. Perhaps therefore *ç* would be preferable to *f*. The French now employ *ch*, the Italians *sc*, and the Germans *sch*. There is room in all for economical improvement. The letter *c* either alone or in combination stands in a majority of the classes of English words which contain this sound. If *ç* were adopted in English the above sample words would take the following forms: (1) 'assoçiate,' (2) 'oçan,' (3) 'maçine,' (4) 'trunçon,' (5) 'falçon,' etc.

Possibly a more critical analysis of sound and improved articulation may find profitable use in the future for both these symbols in English.

In that case the *c* with cedilla would be the proper symbol for the cerebral or tongue-face sibilant, and the old long *s*, modified a little in its printed form to distinguish it from *f*, would denote with admirable precision the more strictly palatal sound: as in 'seffon,' 'miffon,' 'equafon.'

Professor D. S. Martin, of Rutgers Female College, New York, read a paper on "The Relation of Philological Accuracy to Scientific Nomenclature."

The paper began by pointing out the fact that the language of science, in its nomenclature alone, is already a great department of human speech, deserving of much attention. The field, too, is widening from day to day; and this elaborate system of naming must go on until it has comprehended every living organism of the lands and the seas, and all that have left their remains in the rocks of every preceding age. The scientific requirements in the formation of these thousands of names are two: faithfulness and accuracy in descriptive character. But has not philology also a claim to be heard? Must not some corresponding regard be paid to linguistic accuracy? This question is a grave one, and should receive attention from students both of language and of science. There are tendencies at work, which, if allowed to operate unchecked, will ruin the character of scientific nomenclature.

The author then proceeded to sketch the general principles of nomenclature,

explaining the theoretical mode of forming the "monomial" names of chemistry and mineralogy, and the "binomial" names of natural history, illustrating the method by numerous examples. The fact was then pointed out, that no modern and spoken language could serve the purposes of science, for two great reasons, viz. : that the scientific names demand a fixity and precision in the use of words, which cannot be obtained in the changing usages of a living tongue; and also, that the names need to be cosmopolitan, and, like science and nature, to know no bounds of nation or race. By common consent, therefore, the great classical languages have been chosen as the basis of nomenclature.

Turning from the ideal system, and the partial modifications imposed upon it by necessity and by legitimate usage, there remain to be considered, as the particular point in view, the improper and perverted applications that have intruded themselves into the language of science.

These may be classed under three main heads, viz. :—

- I. Hybrid and barbarous compounds.
- II. Awkward and ambiguous compounds.
- III. Names regularly formed, but incorrectly spelled, so as to obscure the real sense or derivation.

I. The consideration of hybrid and barbarous compounds resolves itself at once into two parts: (A) as to *voces hybridæ* between Latin and Greek; and (B) as to compounding either of these with other languages.

A. Words formed partly of Latin and partly of Greek roots should be ruled out as inadmissible. In some rare instances, such words may be apt and even euphonious; but, if once allowed, there is no limit to their introduction, and science would ere long be overrun with them. Several cases were referred to, among recently described genera of fossil quadrupeds from the Tertiary beds of Wyoming Territory. In these instances, the usual skill and judgment of the eminent and accomplished describer had been overborne by the immense amount of material requiring to be treated at his hands. In this *embarras de richesse*, most of the designations were singularly apt and accurate; but exception must be taken to *Trogosus*, *Palæosyops*, and *Microsus*, as hybrid names* requiring modification.

B. In respect to the union of classical roots with those of other languages, it is perhaps unwise to lay down a rigid rule; though all such names are hazardous, and rarely to be allowed. Among admissible instances of this kind, were cited the genera *Sivatherium* and *Bramatherium* for great quadrupeds of the fossil fauna of India, and the genus *Indigofera* among plants, where the familiarity of the name 'indigo' may render this word legitimate for the plant that produces it.

But, on the other hand, there is a tendency to mingle classical roots with all sorts of modern words in a manner simply barbarous. Such an example is found in *Agassizocrinus*, a most dubious honor to the great naturalist, and only fit to be banished from our lists. But the worst outrage on propriety has lately appeared in one of our geological reports, in naming a fossil shell of the genus *Spirifer*, *Spirifer Rocky-montani*!! If such barbarisms as this are to be tolerated, the great vocabulary of science will soon become a hideous jargon, no more entitled to respect than "pigeon English," or the trade-language of the Chinook Indians.

**Sus*, with *τρώγων*, *παλαιός-ῶψ*, and *μικρός*.

Nor can such monstrosities be prevented, save by so emphatic a protest on the part of scholars, that their retention shall be made and felt to be disgraceful. A sentiment must be developed among scientists that shall consign such names to just oblivion, and forfeit, in every instance, the eagerly-sought claim of priority. Thus only can care be enforced, and ignorance rebuked.*

Proper names from other than classical languages cannot with reason be objected to, for either genera or species. They are very largely employed; and so long as they are not united with Latin or Greek roots in the same word, they serve a convenient purpose with no impropriety. Thus when Dr. Harris named species of New England butterflies, of the genus *Hesperia*, after celebrated chiefs of the Massachusetts Indians—as *Hesperia Sassacus*, *H. Metacomet*, etc.—or when native names are Latinized as designations for genera or species of plants—as *Vanilla* and *Cocos*, *Cedrus Deodara* and *Mirabilis Jalapa*—no serious objection can arise.

II. The second main head, of awkward and ambiguous names, is of less importance and frequency. Two or three examples may serve to illustrate this evil, which can generally be remedied with little difficulty, by the exercise of a moderate amount of taste or skill. One case may be cited from chemistry, where the prefix *per* is used before 'iodic acid,' the result being apparently 'periodic acid'! Here all that is requisite is a hyphen. The other instances are both genera of echinoderms, one the absurd and misleading name *Eugaster*, from the attempted union of *εὐγε* (exclamation) and *ἀστήρ*; the other from *δύς* (numeral) and *ἀστήρ*, in which *Disaster* was the unavoidable result! To mend matters, however, some unwise counsellor altered the *i* to *y*, and the changeling appeared as *Dysaster*, with its etymology apparently quite remote. Either of these names could easily be modified into a respectable form, as any Greek scholar will readily see.

III. The third class is that of names neither barbarous nor defective in construction, but spelled in a manner which obscures their true origin and meaning. The difficulty here arises mainly from two sources: (1) a mistaken idea of simplifying the words and abridging them; and (2) especially from the fallacious "English pronunciation" of Latin and Greek, whereby our vowels are made to do duty for sounds that are wholly different in the original.

The most marked instances of this defective spelling are found in the representation of classical diphthongs by English long vowels. Thus in geology, the adjective *δεινός* enters into several generic and family names, as *Deinotherium*, *Deinosauria*, etc.; and these words, in many good works, are spelled with our long *i*, which never had that force in the original language, and should not be used to represent it. A like case is that of the genus of fossil reptiles termed *Liodon* (*λεῖτος-δδοῦς*), and also the periods named *Miocene* and *Pliocene*; which

* Professor Haldeman remarked, at the close of the paper, upon the extraordinary lawlessness that some naturalists had indulged in as to forming names. He referred especially to the fact that the so-called "tom-cod" had been actually described as *Gadus tomcodus*—a name which some had supposed to be of Indian origin. Perhaps a yet more extreme case, if possible, was that of Mr. Say's genus of beetles, *Oblesus*—a name that arose from the fact that, when the first specimen of the new genus was brought in to him, Mr. Say, in his enthusiasm, greeted it with the exclamation, "Oh, bless us"!!

are apt to be mispronounced 'Meeocene,' etc., by students who come to study geology after being trained in a better system of classical pronunciation.

It is a matter of surprise and regret that one of the ablest and most cultured of American scientists should have made the printed assertion that the *ai* of the Greeks always becomes *e* in English! This has occurred in a few thoroughly naturalized words, as 'Egypt,' 'ether,' etc.; but the working of the rule thus stated can best be judged by its application a few pages away in the same work of the same author. The great division comprising the Tertiary and recent rocks, is known as the *Caenozoic Age* (*καινός-ζωή*); but in this volume, according to the above dictum, it is spelled *Cenozoic*, totally obscuring the whole derivation, and referring the word apparently to *κενός*! One such example is surely enough: "*ex pede Herculem.*"

Various other points might be dwelt upon, but in such a paper only the most prominent ones could be even referred to, and the discussion must be of necessity very defective. The subject has received very little consideration, while it certainly claims a great deal. Professor Dana, in his "Mineralogy" (1868), lays down an excellent series of rules for nomenclature in that department, and justly rejects all hybrid and blundering names from the claim of priority. Only let such principles be extended into the other fields of science, and let men of culture unite to uphold and enforce them, and we may hope for better things. Meanwhile, it may be well that less should be said about the uselessness of "dead languages" in comparison with science, and that those who desire permanent fame in the latter, should inform themselves a little more in relation to the former.

Professor W. D. Whitney, of Yale College, New Haven, Conn., Chairman of the Committee appointed in 1875 to take into consideration the whole matter of the Reform of English Spelling, presented the Report of the Committee as follows:

1. The true and sole office of alphabetic writing is, faithfully and intelligibly to represent spoken speech. So-called "historical" orthography is only a concession to the weakness of prejudice.

2. The ideal of an alphabet is that every sound should have its own unvarying sign, and every sign its own unvarying sound.

3. An alphabet intended for use by a vast community need not attempt an exhaustive analysis of the elements of utterance, and a representation of the nicest varieties of articulation; it may well leave room for the unavoidable play of individual and local pronunciation.

4. An ideal alphabet would seek to adopt for its characters forms which should suggest the sounds signified, and of which the resemblances should in some measure represent the similarities of the sounds. But for general practical use, there is no advantage in a system which aims to depict in detail the physical processes of utterance.

5. No language has ever had, or is likely to have, a perfect alphabet; and, in changing and amending the mode of writing of a language already long written, regard must necessarily be had to what is practically possible quite as much as to what is inherently desirable.

6. To prepare the way for such a change, the first step is to break down, by the combined influence of enlightened scholars and of practical educators, the

immense and stubborn prejudice which regards the established modes of spelling almost as constituting *the* language, as having a sacred character, as in themselves preferable to others. All agitation and all definite proposals of reform are to be welcomed so far as they work in this direction.

7. An altered orthography will be unavoidably offensive to those who are first called upon to use it; but any sensible and consistent new system will rapidly win the hearty preference of the mass of writers.

8. The Roman alphabet is so widely and firmly established in use among the leading civilized nations that it cannot be displaced: in adapting it to improved use for English, the efforts of scholars should be directed toward its use with uniformity and in conformity with other nations.

On motion, the report of the Committee was accepted.

At the request of the Executive Committee, Mr. E. Jones, of Liverpool, England, addressed the Association on the same subject.

On motion, it was

Resolved, That the Committee on the Reform of English Spelling be continued for one year, with Professor F. A. March as Chairman.

Professor W. C. Sawyer, of Lawrence University, Appleton, Wis., read a paper on "The Alphabet, as a Means to an End."

The paper discussed the origin, character, and importance of the alphabet, and placed its importance very high on account of its effect upon literature and education, but ranked its character very low on account of, first, its being inadequate to represent the sounds of several languages, and the consequent difficulty of teaching the orthoepy of foreign languages; second, its inadequacy to the representation of all the English sounds; third, its consequent but excessive multiplication of the uses of the same letter, completely unsettling the powers of the alphabet; fourth, the great variety of ways of expressing the same sound, amounting in one case to twenty-two; and fifth, its entire want of system as well as significance. The alphabet might be creditable to Shem, but it does not answer our purposes, and it is a disgrace to our civilization to continue our patronage of it. It is the gift of barbarism to civilization, and in adapting it to our wants we have made it ten-fold more barbarous than before.

Mr. James W. Shearer, of Liberty Corner, N. J., read the last paper of the morning, on "Phonetic Reform."

Isaac Pitman's system of phonography, published first in 1837, showed the evident advantages of phonetic representation in printing our language. Since that time, the sentiment favorable to reform in English orthography has gradually made progress in both England and America. The phonotypic proposal of Mr. Pitman failed to meet with the public favor which was anticipated, not because of lack of beauty or perfection, but because the public mind was not yet prepared for it. More rapid progress has been made of late. Simultaneous action tending in this direction has been taken in different quarters by teachers, philanthropists, publishers, and philologists. The stereotyped objection, that spelling reform would seriously interfere with the philological study of our language, has been

removed by the concurrent testimony to the contrary of leading philologists here and in England. Recently the name of Max Müller has been added to those of Whitney, March, Hadley, and Trumbull declaring such reform *desirable*, and the National Teachers' Association, as well as this body, is already seriously considering the question of phonetic reform.

Is such a reform *practicable*? A writer in "The Galaxy" of July declares that it is not *possible*, even if desirable and tolerable. He forgets that language is a growth, not governed by fixed laws like those of the Medes and Persians, but influenced in its growth and development by various causes. Public sentiment and usage are omnipotent in determining the fluctuations of a language, and whatever is generally adopted becomes part of a language. However *improbable* certain changes may seem, it assumes the appearance of arrogance to declare them *impossible*.

Nor must we fall into the opposite error that *authority*, however eminent, is omnipotent in language. It is one of the causes operating on its growth, and as such its influence must neither be overlooked nor overestimated. The great factor in spelling reform is *public sentiment*, and the true method of gaining it is that which moulds and guides this factor. Phonetic representation furnishes the key to the reform, and such a conformity of printed with spoken language as unites fully the advantages of both ear and eye in learning the language, is the end to be attained. The anomalies of our language are so great that any sudden change to a purely phonetic print would so materially change the appearance of the printed page as to seriously interfere with the ability to read the new print. A preparation is needed before such advance can be made. This preparation is the instilling of phonetic principles in such a way as to overcome prejudices which are deep-rooted and oftentimes more firmly fixed in proportion to the weakness or ignorance of the mind. To prepare the way for this reform, extremes are to be avoided, prejudices soothed, settled ideas recognized, and public sentiment satisfied by such an application of phonetics to the language, as teaching its principles without seriously interfering with the present appearance of words. Language appeals primarily to the ear, but since only five words in our language are spelled as they are pronounced, the eye is the organ now chiefly used in learning to read. Phonetic principles bring the ear to the aid of the eye, and make both prominent organs in instruction. By such an application of phonetics to the alphabet and to the language, its beauty and importance will soon be perceived, and the phonetic idea imbibed as a part of mental conviction will soon show itself in modes of thought, and *work out* in language itself the solution of the problem under the guidance of authority and associations such as this.

The difficulties in the way of this reform are partly theoretical and partly practical. The theoretical difficulties lie chiefly in the disagreement even among leading scholars as to the proper pronunciation of words. Most words have now a fixed orthography, whilst differences exist in their pronunciation in different sections. Should a purely phonetic print be at once introduced, there is great danger that these differences would soon lead to dialects differing more than those of the ancient Greek. The true plan seems to be to accept the fact that our language is anomalous, and that the assistance needed to guide to a correct pronunciation must be simple and phonetic without interfering with present orthography.

The coöperation of the National Teachers' Association furnishes the field for the practical application of these principles in the school-room. Encourage all teachers to teach phonetically by the use of phonetic notation, or adaptation which preserves present orthography. Let this be supported by dictionaries and pronouncing-books printed in the same way. Thus in a generation or two prejudice will be overcome, and the public mind will learn to love phonetics, favor spelling reform, and under suitable guidance work out for itself the *minutiae* of the problem.

A recess was then taken till 3 o'clock.

AFTERNOON SESSION.

Mr. T. C. Murray, Secretary *pro tempore*, announced the election of new members:

Mr. C. Osborne Ward, 486 Adelphi St., Brooklyn, N. Y.; Professor Howard Osgood, Rochester Theological Seminary, Rochester, N. Y.

The Auditors of the Treasurer's Report reported that they found it correct; and it was, on motion, accepted.

The Committee on the place and the time of the next meeting recommended that the next meeting be held at Baltimore, Md., on Tuesday, July 10th, 1877.

On motion, the report of the Committee was accepted, and the recommendation therein contained was adopted.

An invitation from the Mayor and Aldermen of Greenville, S. C., asking the Association to hold its next annual session at that place, having been referred to that Committee, the Committee recommended the passage of the following resolutions:

Resolved, That we appreciate highly the kindness and courtesy of the Mayor and Aldermen of the city of Greenville, S. C., in inviting the Association to hold its next annual meeting in that place, and regret that the distance of Greenville from the residences of the large majority of our members, presents a serious obstacle to our acceptance of the invitation.

Resolved, That we express to the Mayor and Aldermen of Greenville, S. C., our sincere thanks for their attention, and our gratification at the interest thus manifested in the progress of philological science.

On motion, the resolutions were adopted.

The Committee to nominate officers for the next year presented nominations as follow:

For *President*—Professor S. S. Haldeman (University of Pennsylvania), Chickies, Penn.

For *Vice-Presidents*—Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md.; Professor J. B. Sewall, Bowdoin College, Brunswick, Me.

For *Secretary and Curator*—Professor Samuel Hart, Trinity College, Hartford, Conn.

For *Treasurer*—Mr. Charles J. Buckingham, Poughkeepsie, N. Y.

For additional members of the *Executive Committee*—

Professor Fisk P. Brewer, University of South Carolina, Columbia, S. C.

Professor Albert Harkness, Brown University, Providence, R. I.

Professor W. G. Richardson, Central University, Richmond, Ky.

Dr. J. Hammond Trumbull, Hartford, Conn.

Professor W. D. Whitney, Yale College, New Haven, Conn.

The report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

Dr. J. B. Bittinger, of Sewickly, Pa., read the first paper of the afternoon, on "What Shakespeare Knew of Horsemanship—a New Reading of Macbeth I. 7."

"I have no spur
To prick the sides of my intent, but only
Vaulting ambition, which o'erleaps itself
And falls on the other."

This is the current text—it can hardly be called "the received." It has been amended from Hammer's time to the present, each succeeding commentator or critic discrediting his predecessor's suggestions. The text as amended presents the following aspect :

"I have no spur
To prick the sides of my intent, but only
Vaulting ambition, which [oft] o'erleaps itself [its sell, its seat],
And falls on the other [side, horse, the rider, the earth, theory, the bank]."

These diverse and conflicting readings show the stress under which the commentators have lain. Of course it is the sense of the passage that is sought after. If Macbeth stopt with 'other' because he was done, or if he stopt because of the change of scene, what did he mean? or, what would he have said, if Lady Macbeth had not broken off his sentence? The amended text shows what, according to the critics, he would have said but for the interruption. However, accepting any one of the readings, the question still remains: What did Shakespeare mean?

In getting at this, the comments have been as diverse as the readings. All the commentators agree that the underlying figure is one of equestrianism; and, with the exception of Steevens, Elwin, and Staunton, all agree that the point, from which the figure is viewed, is that of a person in the act of mounting, and in his eagerness, overleaping the saddle. This is their first mistake and it is fatal.

What is the idea of the soliloquy? It is the conflict between will and desire, as it sways to and fro in the mind of the ambitious but irresolute Macbeth—ambitious to be king, but without the courage to enact his ambition;

"Letting 'I dare not' wait upon 'I would';"

courageous in thought, but a coward in act. Ambition made all seem easy, so long as he was under the spell of its first suggestion—nay, even practical, when

smarting under the chastisement of his wife's tongue; but no sooner is he alone, or confronted with the deed, than he whispers: "If we should fail?" Irresolution was his distinguishing characteristic. It was the essence of his will, so that no sooner does his wife take off her hand than he falls from his resolution. "Infirm of purpose!" is her fierce and final verdict of his character.

Now by what aspect of the figure of equitation shall this vacillation be set before us? Is it by the image of one getting *on* his horse, as the commentators explain; or of one mounted, and urging his steed towards the goal? The former might symbolize a single act of mind, but the case demands a figure that shall set forth a double, nay, a complex and conflicting state of motives. Moreover a person mounting clearly would not need any spurs either as instruments of or incitements to mounting. But granted that spurs were used by knights for stirrups or stimulants, Macbeth could not have mourned the lack of a spur, seeing that, as it was, his "vaulting ambition" carried him beyond the saddle.

No; Shakespeare's hero is already mounted, and eager for the goal; but he and his steed are not of one mind, and, for want of a spur, cannot be brought into harmony of action. To set forth the conflict between Macbeth's ambition and his irresolution—whether this irresolution sprang from weakness, cowardice, or conscience—what so apt as the two-fold image of an eager horseman on a balking horse, the spurless rider leaning forward (vaulting) on his laggard steed? This was the poet's metaphor. The age of chivalry was not yet past. Horsemanship was as common in Old England as husbandry, and Shakespeare knew it in all its details. His plays are filled with feats of equestrianism, and this figure, besides being most apposite, was right at hand.

"Pity like a new-born babe
Striding the blast, or heaven's cherubin horsed
Upon the sightless couriers of the air,"

had just ridden across his pictured page, and in continuation of and consonance with this imagery, Macbeth sighs forth his repining:

"I have no spur
To prick the sides of my intent, but only
Vaulting ambition."

Manifestly we have here a figure of equitation. 'Intent' is the steed, 'Ambition' is the rider. The rider has no spur to prick on his halting steed, while he himself is urged forward by strong desires. Rising in his stirrups, and [*Anglice*] bending over ('vaulting'), he overleaps himself.

The goal of Macbeth's 'intent' is the assassination; the goal of his 'ambition' is the throne. Macbeth must be a murderer before he can be a monarch. If the intent to murder halts, the desire to mount the throne will be futile. All this Macbeth knows and feels. He does not repine at any lack of ambition; that is in full force and action; it is o'erwrought: but over his purpose he mourns—that is infirm; over his courage—that needs "screwing to the sticking-place"; and so, like an eager rider on a sluggish steed, he o'erleaps himself, and '*falls on the withers,*' and so Shakespeare wrote. The consequence is not a catastrophe, it is even beneath the dignity of a failure—it is a *fiasco*, and this shade of thought is brought out by substituting 'withers' for 'other'. So long as he had not the courage to commit murder, "the hope wherein he dressed himself was drunk" and nothing but a maudlin ambition.

This reading seems to me to meet all the demands of the passage. 'Withers' calls for no explanation, it explains itself. Whether copied by eye or ear, it was easy to mistake in sound or appearance 'other' for 'withers.' This reading dispenses with the many and conflicting readings suggested. It calls for no subsidiary adjustments of the text. It charges Shakespeare with no mixed, double, confused, or imperfect metaphors. It leaves his rhetoric and imagination unsuspect, brings the whole passage into harmony with itself, with the rest of the soliloquy, and with the character of Macbeth—too ambitious to be innocent in thought, too cowardly to be guilty in deed. His imagination sicklied o'er with the pale cast of conscience, he is vacillating in purpose, irresolute in action, and querulous in speech. Thus he spake to himself, and so would I read:

"I have no spur
To prick the sides of my intent, but only
Vaulting ambition, which o'erleaps itself
And falls on the withers."

Professor Fisk P. Brewer, of the University of South Carolina, Columbia, S. C., read a paper on "Section 262 of Demosthenes' *De Corona*."

The author proposed the following translation for the passage under consideration:

"Having hired thyself to those actors, Simylos and Sokrates, nicknamed the 'heavy groaners,' thou didst exhibit as a third-part actor, [thus] collecting figs and grapes and olives, just as a fruit-peddler, from other people's fields, receiving from these [employers of thine] more than [was received] from the exhibitions in which ye exhibited at the peril of your lives."

Professor C. H. Toy, of the Southern Baptist Theological Seminary, Greenville, S. C., read a paper on "Hebrew Etymology."

The object of this paper is to state the present position of Hebrew verbal etymology, especially the etymology of firm stems. The first step is to reduce trilaterals to bilaterals. It is commonly assumed, but is not absolutely proved, that the reduplicated and concave stems may be brought to the biliteral form; the special considerations in their case are here left out of view, and the treatment of stems in general is discussed. The search for primitive stems must be guided by certain general principles: (1) the original Shemitic form and meaning of a stem must be determined; (2) the laws of letter-interchange between Hebrew and other Shemitic dialects and within the bounds of Hebrew itself must be fixed; (3) there must be wide and careful comparison of the trilateral stems, in connection with the two processes above mentioned.

Three methods of stem analysis have been attempted: (1) that based on the hypothesis of stems formed by composition of biliteral roots; this method is so cumbersome and violent, and its results so arbitrary, that it is not entitled to be called scientific; (2) the method of reduplication adopted by E. Meier, which also is quite arbitrary, and has been generally rejected by scholars; (3) the method by affixes, which has been resorted to by the more careful modern investigators. But even in these last attempts there is wide diversity and great

uncertainty in the results reached; there is little more than feeling after right methods. Much has been accomplished in the way of discarding unscientific processes, but from the almost complete formal identity of the various Shemitic dialects, a science of Shemitic or Hebrew etymology cannot exist till much more thorough etymological investigations have been made in each of these dialects.

Professor F. A. March, of Lafayette College, Easton, Penn., read a paper entitled "Remarks on No. CCCXXVIII. of the Codex Diplomaticus Anglo-Saxonum."

This document is a letter to King Edward the elder, giving the history of a title to five hides of land at Fonthill. Its difficulty and importance to the student of Anglo-Saxon law are such that Professor Henry Adams, of Harvard University, who is printing some studies on the Anglo-Saxon laws, thought it worth while to obtain a photograph of the original manuscript, which is in the archives of the church at Canterbury. The photograph was shown to the Association, and an account of its history and contents was given, with some remarks on the handwriting, the spelling, and the grammatical forms. The words found in it, which do not appear in the dictionaries, were also mentioned and explained.

Professor Frederick Stengel, of the School of Mines of Columbia College, New York, read a paper on "The Historical Formation of the French Language."

When Greeks from Phocis founded Massilia about 600 B. C., the south coast of Gaul was occupied by Iberians west from the Rhone to the Pyrenees, by Ligurians in the present Piedmont, Provence, and Dauphiny, and near the mouth of the Rhone, from Montpellier to Marscilles, by a mixed Iberian-Ligurian population. We find Ligurians also in the north-west of Gaul near the river Liger (Loire). Béarn, at the extreme north-east of the Pyrenees, has preserved the original Iberian language. In the isle of Corsica there are Iberian descendants, and the Sard may boast to be of the old Ligurian race, though without any trace of its language.

The Celts invaded France from the north-east in the sixth century before Christ. At the end of the fourth century B. C., the Celtic was generally spoken in Gaul.

When Caesar finally subjugated Gaul, in 51 B. C., he found three distinct peoples: the Aquitanians in the south, mostly old Iberians; the Belgians in the north, a Celtic population mixed with Germans; and the Celts or Gauls in the centre. Latin was soon introduced and studied zealously. The Germanic invasion in the fifth century caused many changes in the already corrupted Latin, chiefly in the way of contraction, shortening, and aspirating. From this time to the tenth century, one Romanic language was spoken in France; Charlemagne recommended that the Gospel should be preached in that language. The people of the south called themselves Romans-Provençaux, while those of the north took the name of Romans Wallons; the language of the former was called the "langue d'oc," and the latter the "langue d'oïl" or "langue de oui." This "langue d'oïl" became so highly cultivated that it decided the common literary language of France, but not without taking

numerous forms from the surrounding dialects—the Norman, the Picard, and the Burgundian.

In the sixteenth century, the French language was fixed by corrections and rules, and the spelling was decided by etymology. In 1660, the "Grammaire de Port Royal" struck the basis of agreement between writing and pronunciation. In 1694 appeared the first dictionary of the Academy. In its third edition (1740) thousands of parasitic letters were suppressed without fear of effacing the iretymological origin. Of eighteen thousand words, about five thousand were modified. In 1856 the profound linguist, Francisque Michel, said with bitter mockery: "By the progress the 'argot' makes in the mouth of the people and even among the fashionable classes, I do not despair that one day it will replace the French, which we are forgetting more and more."

Professor W. D. Whitney, of Yale College, New Haven, Conn., read a paper on "A Botanico-Philological Problem."

This was a discussion of the singular theory put forward by Mr. M. Müller (in the second volume of his Lectures on Language) as to the "names for fir, oak, and beech;" namely, that the (postulated) change of meaning in Latin *fîgus* and our *beech* from 'oak' (Greek *φηγός*), and that in Latin *quercus* from 'fir' (O. G. *foraha*), are somehow a consequence of the supplanting of firs by oaks, and of oaks by beeches, which the peat-bogs of Denmark show to have taken place in that part of Europe. In contravention of this theory, the writer sought to show, in the first place, that such a botanical change could not by any possibility lead to such a linguistic one; in the second place, that the kind and degree of accordance between the botanical and the linguistic facts was not what the theory demands, and that there is no practicable method of reconciling their discrepancies; and, in the third place, that in the regions where the changes of meaning had taken place there has been no succession of firs, oaks, and beeches, crowding out and supplanting one another: this last fact, if Mr. Müller continues inaccessible to ocular proof, is demonstrable to him as linguist by the presence in all the languages concerned of words for 'fir' and for 'oak' beside those for 'beech.' The theory proposed lacks even the tolerable semblance of a foundation. The doubtful and apologetic way in which it was originally put forward does not relieve its author of responsibility for it—especially, as he has repeated it in edition after edition of his work, though its fallacies were exposed a dozen years ago; and as he now, in the fourth volume of his *Chips*, returns to and insists on it, and makes a vain show of answering the objections with which it has been refuted.

Professor F. A. March, of Lafayette College, Easton, Penn., read a paper on "What Acts are to be Attributed to the 'Faculty of Speech,' and how far are they Instinctive?"

The acts of man in speech are not instinctive as being performed without movement of the will. Few acts of the lower orders of animals appear to be so. Birds build by instinct; but each straw is picked and placed after the manner of choice. Acts of man are called instinctive when they are prompted by an impulse prior to reasoning, definite and powerful enough to produce the acts in

all normal beings under normal conditions, and to modify the acts of normal beings in abnormal conditions. Man is fitted up with controllable impulses which guide his acts when reason is inactive, as it is in most men most of the time.

A particular conception is taken to be the sign of a complex conception or of an external object, so as to take its place in thinking. These primary signs are necessary to reasoning. The impulse to make them does not depend on experience of their value, but is instinctive. It acts, however, on a free agent, who chooses his primary sign on grounds of reason, or the laws of association, or the suggestion of language.

Hardly any free act is earlier than the use of the natural cries as vocal gestures to obtain satisfaction of wants. A little later, at the jabber age, children are instinctively moved to exercise and train the organs of articulation. They exhibit a constitutional predisposition to the complicated muscular habits used in articulation, so that the use of the vocal organs is learned with ease and certainty like the use of the eye.

A connection is established between the conceptions of the sounds and the nerves of the speech organs such that we will to produce the sounds, and not to move the separate muscles. Persons who have no conceptions of sound can not speak in the same way as other men. They are guided by the feeling of the muscles, which is a very imperfect and often painful guide. Deaf-mutes are thus prevented from exercising the complete acts of the faculty of speech.

In acquiring speech from tradition the vocal sound is learned first, for the most part, and artificially associated with a primary sign, or the object for which it stands. As to originating words it is agreed that an instinctive connection is established between certain strong emotions and the vocal organs, producing laughter, groans, and the like; but it is usual to distinguish these from other states of mind, and especially to deny any connection between the intellect and the voice. It may however be said that conceptions of these emotions act instinctively on the vocal organs; and, further, that the distinction is based on no real separation: the intellect, the sensibilities, and the will, act together, especially in the young and unreflective mind. Perception of food, the joy of appetite, the desire of food, and the demand for it, are all mingled in such a mind, and the vocal gesture which expresses this state belongs to one as much as the other, and may be the root of a name for the food, or the desire, or the act. Comparatively unnoticed emotions naturally prompting utterance accompany many intellectual states.

The desire to communicate seems to be instinctive. Man hears himself talk, and is society to himself. He muses, and accompanies his silent thought with conceptions of words, or even audible utterances, musical or other, talking for himself.

When the faculty of speech has selected a primary sign of an object and a secondary vocal sign, and has so associated them that the sound goes with the thought without effort, and has established the muscular habits necessary to unreflective articulation of the sound, a word is born. Children often make and use words for a long time without any one else ever using them, or even understanding them; and so do philosophers.

No additional action of the faculty of speech is necessary to give the word standing as a member of a national language: only the same action repeated by a number of persons.

Does the repetition of the same acts in the production of each of the words in a language account for the language? The laws of thought and voice lead to the arrangement of words into sentences, and into compounds. There is instinctive guidance of the faculty of speech, which produces harmonies and unities never invented or intended among the words; a guidance to be explained from the laws of reason, and from the relations of the objects and choices of the faculty of speech.

Dr. J. Hammond Trumbull, of Hartford, Conn., read a paper on "Names of the Sun and of Water, in some American Languages."

In the mythology of northern nations the Sun is the giver of light and warmth, the producer and vivifier: with the Moon are associated darkness, cold, and the destructive agencies of water. The Algonkin name for the sun is related to verbs signifying to warm, to ripen, to complete or perfect, to produce. The Indians of Canada, the Lake region, and the Atlantic seaboard, seldom had occasion to pray for rain. They believed—like the Chaldeans—that Water was "the producing mother," but the Water God appeared oftener as a destroyer than as a preserver of men. On the sandy plains of the southwest and within the tropics, the Giver of Rain was held in higher regard—as the giver and sustainer of life. His office and attributes were given to the eldest and greatest and most beneficent of the gods. Even when Sun-worship had become the established religion of the empire of the Incas, it was the water-born Viracocha, "world animating," the cloud gatherer, the possessor of the "thunder vase,"—and not the Sun—who was invoked as "lord and master of the whole world."

In some Central American languages we find resemblances or coincidences that cannot be regarded as accidental, between names of the Sun and Water. For example, in two dialects of Southern Costa Rica, the Bri-bri and Cabecar (in Dr. W. M. Gabb's vocabularies), we have:

Bri-bri, <i>di</i> , water,	<i>di-wo</i> , sun,	(<i>si-wo</i> , moon)
Cabecar, <i>di-kru</i> ,	<i>di, di-wo</i> ,	(<i>toru</i> " ")

Wo, in composition, denotes a round or roundish mass, or lump; *di-wo* is 'round water' or 'lump of water.' The Chorotegan ("Dirian," Squier,) of Nicaragua has *nimbu* 'water' and *nimbuyumbu* 'sea,' *numbu* 'sun,' and *nimbumbi* "devil." In the Lenca (Honduras): *quash* and *uash* 'water,' *gasi, gashi*, 'sun.' In the Otomi, of Mexico, *dè, he*, 'water,' *hia-di* 'sun.' In the Huastecan, *ija* 'water,' *aquicha* (= *aqui-ija*?) 'sun.' Further north, similar coincidences are observed in some of the Pueblo dialects of Arizona and New Mexico: e. g. *Acoma, tsits, zitz*, 'water,' *ozutz* 'sun'; *Isleta, p'a* 'water,' *p'a-ida* 'moon,' but *tlor-ida* 'rain,' *tor-ida* 'sun.' And again in the Wichita (Tawaihash) of the Pawnee group: *kitche, kitsah*, 'water,' *kishaw* 'sun.'

Professor M. W. Humphreys, of Vanderbilt University, Nashville, Tenn., read the last paper of the session, on "Certain Influences of Accent in Latin Iambic Trimeters."

On motion, it was

Resolved, That the thanks of the American Philological Association are hereby tendered to Chancellor Howard Crosby, D.D., LL.D., of the University of the City of New York, and to those families who have so hospitably entertained us during the session; to the proprietors of the Ashland House for their special reduction of prices; also to the Trustees of the University of the City of New York, and those of the Fourth Avenue Presbyterian Church, for the use of their buildings on the present occasion.

On motion, the Association adjourned.

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1876-7.



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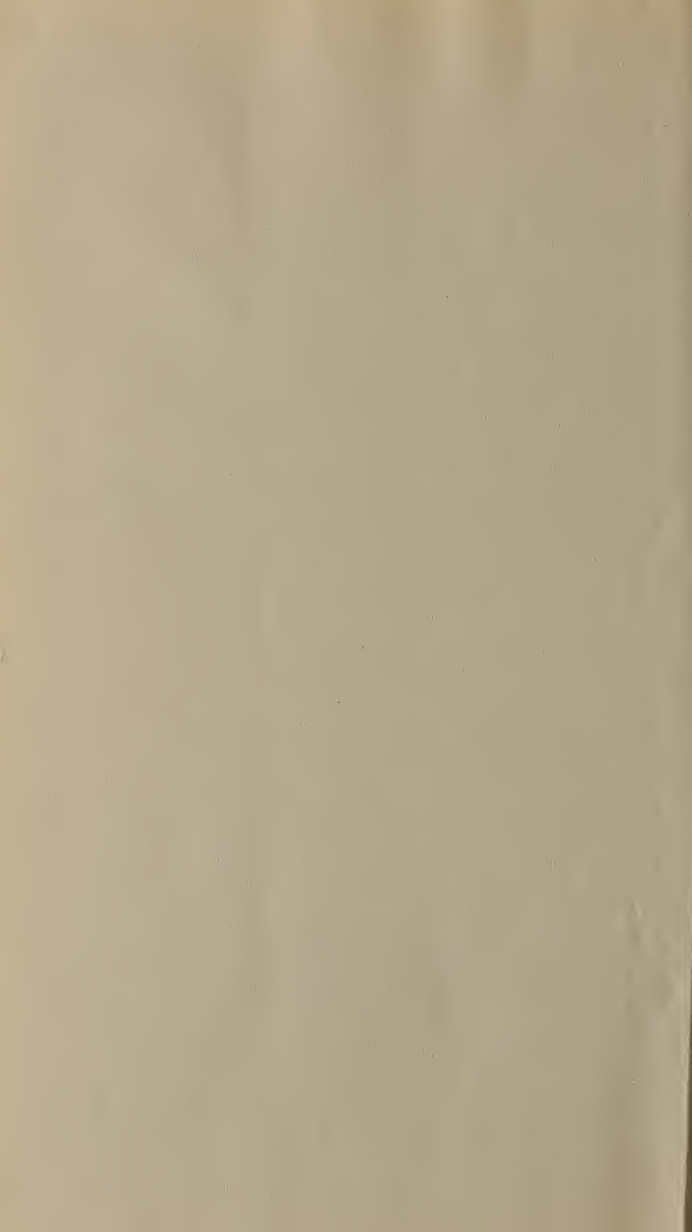
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